

THE OCCIDENT.

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THE OCCIDENT.

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SAN FRANCISCO, CAL.

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Important Events.

Russia pays \$232,000,000 annually for standing armies and preparations for war. France and Great Britain (including India) \$170,000,000, and \$148,000,000 respectively for their military establishments. Germany expends \$158,000,000, which is \$2,000,000 less than even Italy is credited with paying. The aggregate cost of European standing armies is \$926,000,000 a year. Peace is a great blessing, but the ambition of kings makes it altogether too expensive to the people of Europe at \$1,000,000,000 a year. It is simply a question of time when this footing will become insupportable.

Berlin, April 7.—The Prussian Home Minister announces again that according to a judicial decision persons who have acquired citizenship in the United States and have lived five years there have lost their German citizenship, and, therefore, can be expelled from Germany until they have regained German citizenship. From this there is no appeal.

Secondly, German citizenship cannot be regained by persons who have lost it by having become citizens of foreign states.

The State of Maine has recently decided to abolish the death penalty for murder in the first degree, and substitute solitary confinement for life, with no pardoning power in the Governor or Council unless the convict is afterward proved to be innocent. It would be difficult to imagine any punishment more terrible than solitary confinement for life. Probably the hope of escape is the only reason which would lead any criminal to prefer this sentence to that of capital punishment.

A bill will come up for action before the Congress of Mexico during this month which, in a country so prone to resolutions, may lead to serious results. It is proposed to extend the length of the Presidential term from four years to six years, and to make such change

in operations during the present rule of Diaz. His term will expire toward the close of 1888, but this would extend it until the close of 1890. Diaz is certainly one of the most able and useful Presidents, Mexico has ever had, and his wise conduct of affairs where other nations have been concerned has been especially note-worthy. Yet Diaz has bitter enemies, like all rulers in Spanish countries, and the passage of such a bill would furnish a sufficient pretext for a revolution.

At the last session of Congress the Dawes bill was passed which gives lands to the Indians in severalty. It is understood that the Secretary of the Interior is making arrangements to carry the law into speedy effect. This bill and the national aid, of more than a million dollars annually, for the education of the Indians, are indications, we may hope, of the righteous position which our country will presently occupy regarding the Indians.

Our great country ought to rejoice in its opportunity of showing justice and generosity to the small remnant of this persecuted and sad race.

According to *Engineering* of London, M. G. A. Cassagnee of Paris has invented a system of stenotelegraphy by which he can transmit a dispatch in shorthand along a single wire and print it at a distant station in stenotelegraph characters with a rapidity exceeding that of any telegraphic apparatus now in use. It permits of 200 words a minute being sent by hand and still more by the automatic process. Any stenographic machine may be employed to translate the spoken or written words into signs, but it is the Michela machine which has been used hitherto. In this the operator sits before a keyboard of twenty keys, and by pressing them he produces upon a band of paper graphic representations of the words he desires to record, and from this paper they can be read.

By the aid of this machine a practical operator can report at the rate of 200 words a minute. That is faster than the most rapid orator can speak, eighty to 180 words a minute being the limits of speed for the most grave and the most impassioned. In a fortnight one can learn to read the printed characters, while it takes six months to become a rapid operator.

The object of M. Cassagnee's invention is to cause the stenographic machine to produce this band at distances, it may be hundreds of miles, with the same rapidity as it does when the paper is in the machine itself. To this end the keyboard and printing machine are connected by a telegraphic wire.

A writer to the *Evening Bulletin* of San Francisco, makes some suggestions worthy of the consideration of our princely merchants. He says:

Instead of our merchants, importers and exporters sitting down and awaiting ruin because of the high freight rates caused by the Interstate Commerce bill, they should at once form a merchants' steam dispatch line to run between New York, Boston, Philadel-

phia and San Francisco. It is an easy matter to form a company with a paid-up capital of \$200,000, and charter ten or twelve steamers to run every week between here and Eastern ports. The members of the company should be composed of our largest importers of hardware, whisky, dry goods and general staples, and by our principal exporters of native products. Each member of the company would be interested in sending and receiving all his freight by his own line, and the business of one hundred importing houses and of same number of shippers would insure full cargoes at all times. The freight rates should be about \$20 per ton, either measurement or tonnage, and this should be the only rate. It would not take over sixty days from New York via the Straits of Magellan, and at a rate of \$20 per ton a dividend could be paid regularly to the stockholders. Let the company charter its steamers for a term of one or two years and agree to ship the freight of any stockholder at \$1 per 100 pounds, weight or measurement, during that term, and there will be no difficulty in getting the necessary capital together in twenty-four hours. No one should be a stockholder who was not a shipper, and no stockholder should be able to hold more than \$5,000 worth of stock. When a stockholder wanted to sell his stock it should be so arranged that the stock should only be sold to the company, and should be sold at the price paid for it to said company. By this method the railroad companies could not get in and long control the stocks.

There has been a dispute for some time between Nicaragua and Costa Rica over the boundary line between the two countries. As yet, no adjustment of their respective pretensions to territorial and jurisdictional participation in the control of the proposed ship canal via Lake Nicaragua is possible, without the precise and permanent demarkation of the border line between them, as well as a clear definition of their several or common riparian rights in the Rio San Juan. The government of the United States early in the dispute intimated to both parties the satisfaction it would feel in seeing a settlement reached, and the willingness with which it would lend its aid toward that result, if requested by both parties to do so.

Secretary Bayard asked yesterday if any action upon this matter had yet been taken by the United States, and from his reply the following facts appear:

The President of the United States will arbitrate the boundary dispute between our sister republics, Nicaragua and Costa Rica, and a meeting "on the spot" has been arranged, and our minister to Central America has been directed to attend the conference for the purpose of making an examination, in order that he may obtain a minute and thorough knowledge and report all facts bearing upon the case. The allegations and documents presented by the two governments will then be examined thoroughly by the Department of State, and the case will be laid before the President for his decision. The arbi-

trator's decision, to be held valid, must be pronounced within ten months from the date of notification to the parties of his acceptance of the office of arbitrator.

In regard to this matter Secretary Bayard says: "Viewed either with respect to the commercial and political interests of the United States to be affected by the opening of a practicable transit for ships between the Atlantic and the Pacific oceans, or as regards political and international privileges and obligations to spring from association in the achievement of such a work for the benefit and peaceable use of commercial nations, the subject is one demanding the most considerable attention on the part of the government of the United States."

It is probable that the arbitration by the President will be concluded next winter, and it is also likely that soon after the President's decision shall have been promulgated the Nicaraguan ship canal question will become again a matter of chief importance in international consideration, and especially so in the United States and Central America.

December 6, 1881, Senator Blair introduced into the Senate of the United States a bill which provided that during the period of eight years, an appropriation of money should be annually made to each State and Territory in the Union, for educational purposes. The proportion to each State to be according to its illiteracy, and the money to be drawn from the surplus in the treasury. This surplus now amounts, it is affirmed, to not far from one hundred millions of dollars every year. In 1884 the Senate by a vote of thirty-three to eleven, passed the bill and it went to the House to be pigeon-holed. Again in 1885 the bill was passed by the Senate with yet larger majority, but the Committee on Education in the House refused to act upon it. It is well known that a vast majority of the House favors introduction and passage. Mr. Randall says: "If the House got hold of the bill, it would go through humming." More than two million people collectively through societies, churches, etc., and more than one hundred thousand over their own signatures, and more than fifty thousand by personal letters have petitioned this Congress to pass this bill. Yet three men in that committee of five occupy such a position as to be able to thwart the will of millions of the best people of our country.

Senator Blair sounds an alarm when he says: "There is more in this than I now care to state, and it is high time for the American people to give attention to the influences which are at work for the destruction of the free school system." What the Senator means is that the Roman Catholic influence has been sufficiently great in Congress during the past three years to defeat this, one of the most beneficent measures ever brought before that body.

There is small chance of truth at the goal where there is not child-like humility at the starting-post.—Coleridge.

Hon. F. M. Pixley is Puzzled.

I would not dare to make so bold an assertion, one so antecedently improbable if I had not his own word for it. In one of those brilliant editorials in the *Argonaut*, which always make me think of the Fourth of July, the day of fire-works and spread-eagleism, the editor says: "The doctrine of the Fatherland of God and the brotherhood of man puzzles us." Of course then he believes it. The Ptolemaic system of astronomy does not puzzle him. He simply rejects it as a clumsy and obsolete absurdity. But he cannot reject the great truth which Paul proclaimed so eloquently on Mars' Hill that God "hath made of one blood all nations of men," etc. This is not merely a theological dictum, it is also a physiological fact. The blood taken from the veins of the African or Esquimo is the same as that taken from the veins of the Anglo Saxon. And this fact of the unity of the race was accepted and proclaimed by the most enlightened of the heathen before the introduction of Christianity. Paul quotes a Greek poet who said: "For we are also his offspring." And a Roman senator declared, "*Homo sum: humani nihil a me alienum puto.*" We all have the instincts of a common humanity. We all feel the throbbing in our veins of the kindred blood derived from Adam. We cannot be indifferent to the wants and the woes of the most remote and most degraded member of the human family.

As long as we are men we must desire the happiness of all the brotherhood with which we are united by the doctrine of "the Fatherhood of God."

The puzzle of the editor of the *Argonaut* seems to be in regard to the application of this doctrine. He adds in the editorial referred to "We can only say if the good God is the father of us all, we have some brothers that we do not like, and, brother or no brother, we will not willingly live in nearness to him nor divide our earnings with him, nor permit him to blow us up with dynamite, nor to come to California from Europe or Asia if we can help it." Now Paul who proclaimed "the brotherhood of man" at Athens was not puzzled as Mr. Pixley is. He understood just what it meant—not that we are all to live in the same house, but to take a fraternal interest in each other, they abiding in their homes and we in ours. Hence he added, "and hath determined the bounds of their habitations."

It is an old and wise saying that no house is big enough for two families. When brothers marry each ought to have a home of his own. And so when the world was divided among the children and grandchildren of Noah, each of the aboriginal races was assigned to a land of its own. A great deal of the trouble in the past has come from race families not staying at home, but crowding, either as colonists or armed invaders, into the homes of others.

If we would help our brother in Ireland, or in Asia, it is not necessary, nor is it best, that we should bring him from his home to ours. I believe as fully as the editor of the *Argonaut* does in America for Americans.

I can love my Celtic brethren without loving their Romanism or their bad whiskey. I can love my Mongolian brethren, and yet prefer to have them stay on the other side of the ocean.

Unrestricted migration is not a natural right. If it were, all the lepers of Asia could come and laugh at our quarantine laws. The first law of nature is self-protection, and this applies to our homes as well as to our persons. The land that our fathers redeemed from the wilderness is ours by titles both human and divine, and we are under no obligation to share it with those who would build on their part of it slaughter houses and soap factories to poison the air, and to destroy the comfort and health of ourselves and our families. The Bible doctrine of human brotherhood does not require anything of the kind. Our Savior did not say, invite all the down-trodden and degraded people on the globe to come to you. He said, "Go ye into all the world and preach the gospel to every creature." He thus taught us that we are to love and care for our ignorant brethren in their own homes, we are to go to them there, and try to do them good. This is the good Father's way of elevating his children. It is the way of that sanctified common sense which is the mainspring of true missionary activity. There is no puzzle in the doctrine of divine Fatherhood and human brotherhood when taken in connection with our Redeemer's last command to go into all the world.

RUSTICUS.

Tlinket Training Academy.

EDITOR OCCIDENT:—Now people in Alaska are used to such magnificent distances, that San Francisco seems to be quite a near neighbor; but we are sorry to say that we are occasionally deprived of our monthly hand-shake with THE OCCIDENT. This gives us great disappointment, as we get so much good, and entertainment from it. I have just cut out "About Prayer," by A. S. Fiske, and laid it away among my treasures, but not so far away but that it will get many readings. We would certainly fail here, if it were not for "taking everything to God in prayer."

I have heard lately of two items in THE OCCIDENT, read by friends on the Atlantic Coast. The papers containing them did not arrive here. One lady was much interested in the account of the gift of our missionary team, from the San Greal Society of the First Church of Portland. In connection with this regrets were expressed because the Government did not aid this school. I am glad to state that we have a promise of \$4,000 for this year. This will provide

for only twenty-five children. It may seem like a large sum to many, but it is like a drop in the bucket. We should have better buildings, and a most practical and economical way to provide these would be to give us a saw-mill first. We need our farm stocked, and we need more workers here. Then we should indeed be in a most flourishing condition. But in no way can the \$4,000 assist these.

Another item reported to be read in THE OCCIDENT by an eastern lady, was that there was to be a paper at Juneau Alaska called *The Glacier*. She was misinformed. Alaska can now boast of three papers, *The Alaskan* of Sitka, *The Free Press* of Juneau, and *The Glacier* of Fort Wrangel. The last is the organ of our school, giving our friends and patrons a history of a our progress, and not hesitating to mention our needs.

The *Free Press* is the latest arrival, and we bespeak its influence to encourage the natives in their struggle after improvement.

Fort Wrangle has been quite stirred up recently, by the capture of a smuggler. Last Spring a young man from Seattle sailed to different ports to trade with the Indians. On one of these trips he discovered a "cache" of goods belonging to an Indian chief, worth some \$2,000. These were stolen, loaded on the sloop, and taken to Juneau. But the theft was discovered, arrest was made, and though there was plenty of direct evidence, the jury did not agree, and the crime was allowed to go unpunished. The young man returned all the goods, and giving the Indians \$100, showed himself up as the thief. This cost him \$1,000 and three months in jail.

Not content with this, he turned his attention to smuggling whiskey from British Columbia to Alaska. He was very nearly captured his first trip. Arriving at Juneau, the whiskey was "cached," and left in charge of a partner, who stole it, sold it, and got away with the money. His second trip was still less successful, as he was foolish enough to appear in this town late one evening on his return trip. Our collector and marshal were informed, and it did not take long to capture the man, and his boat which lay in a little bay three miles below the town. His cargo was worth some \$500, but is all lost, as well as the sloop. He is now lodged in jail with the absolute certainty of a term in the penitentiary. It is hardly necessary to draw a moral from this short career, as it so clearly shows that "the way of the transgressor is hard."

Our school work is slowly though surely progressing. We shall feel much encouraged, when we receive the benefit of the Government money. Our children are advancing in spiritual and temporal matters. And yet we are asked, "after all, does it pay?" One might as well ask, does it pay to obey the Savior's command when He directed that just this kind of work be done

that we are doing. I felt paid for my share of it—thus far—last Sunday, when two of our former pupils, married from this school, brought forward their baby boy for Christian baptism. Tears came into my eyes, as I contrasted the difference in the history of the young people formerly in this place, who were subjected to great temptations, certain disease, and early death.

Mrs. S. H. YOUNG.

Fort Wrangel, Alaska.

An Enigma in Christian Experience.

BY REV. A. S. FISKE.

It is often observed that a real and deep conviction of sin comes only after conversion. There may have been, before, fears of sin's results, frantic struggles to escape them, but real convictions, painful sensibility to the enormity and the guilt of sin itself, waits for the new heart. It must be so. Only the renewed heart can feel the guilt of sin, or can hate it for itself. Only that can see a real beauty in holiness and delight in it. Multitudes of people are quite tolerably content in lives of sin, self-complacent, who the very hour the germ of holiness is implanted in their souls, will cry out for terror of their guilt. Looking out over the world of men, those who are most nearly content with their moral and spiritual conditions are those who have most reason to be in alarm or despair.

But, now, looking into the experience of Christians, many are in serious trouble because they seem to themselves to be making no progress or even losing ground. They will say they are getting worse, not better, while yet they seem to grow, to be moving on and up, steadily and consistently. Others will say that they are getting on well and will seem really to think so, when you have every reason to think that they are going backward. There is a real trouble here with most sincere and earnest Christian folk. They are getting more and more distressed with what seems to them an increase of their sinful unworthiness. I joyfully believe that in many cases, this is nothing else but the result of the fact that they are getting more and more into the sympathies of Christ and into the realization of holiness. As they go up there into the light, they see themselves and their faults more clearly, they find a greater disgust with them and are more hurt in feeling by them. As they get closer to Christ they see more distressingly the contrast between themselves and Him. Their whole souls are more alive to the sensibilities of holiness. It seems to them that they are in retrograde motion, while they are really making progress. Their ideals are rising faster than their spiritual feet can follow. It is as when one who has a gift with pencil or brush, having done some pretty thing without instruction in art, comes at length to study with a master, amid the art treasures of the eyes. His eyes are

opened. His ideals leap upward. The poor little things he had admired seem nothing and worse than that, seem atrocities. His fingers cannot keep up with his ideals, and he despairs of ever becoming an artist. The fact is those very despairs, rising as they do from his artist soul, are the proof of it. They declare him capable of true artist-work, and they show that he is entering the open-doors, is on the way already. If the master cannot show him the faults of his daubs, cannot discontent him with what he has done, he may as well leave the studio and go back to his plow. So the soul content with itself, has not entered at all the way of Christ. Its discontent with all it is, and has become, already, is proof that he has caught some sense of the beauty and glory of his Lord, is enamored of it, and is aspiring to it. It is a perilous thing for a Christian to seem to himself to have arrived. Paul, away up there in the grandeurs of Christian attainment, affirms that he counts not himself to have attained, but is pressing eagerly forward, toward the end, for the prize of his high calling. That is the only frame consistent with progress. Humanity of spirit is the way of uplifting. The holier a man becomes the more clearly he will see and the more genuinely he will bewail his own imperfection and default, for, these might of holiness, depths of love, lengths and breadths of sweep in the grace divine which no finite soul will ever reach. Great and holy spirits will ever see before, beyond, above them, flights sublime for which to plume their eager wings. The thirsts of the saint will be ever satisfied yet never quenched.

Let the Christian, therefore, be ever at rest, yet never at rest, content in whatever estate he is, yet never content. Let him but be on his guard against this peculiar peril of humanity, viz., that it shall never lead him to the neglect of any duty, as if he were unworthy or unable to fulfil it; or of any privilege of grace as if it could not be for so poor a saint as he. Let him know that the way of perpetual service is the way of grace and growth to it. Let him feel that, having so little of spiritual power, he must be the more incessantly using all the power he has, that so he may surely get more. For our Christ delights to use the weak things of the world in his glorious conquests. Let no man's conscious weakness tempt him to idleness. Let no man's humility lead him to venture disobedience to any requirement of God or of His church, or of duty to his fellow. Only pride and self-confidence can venture any carelessness of God's directions. Only those who boast an ample measure of grace can afford to neglect any means of growth in it. Only those vain glorious souls who are sure that they can do famous strokes of spiritual work, can afford to let any day pass, or hour, without reading to Christ and His dear kingdom some humble service.

Let no soul fall into despondencies or despairs of itself, if only it be in divine longings, and in loyal though humblest service.

Temperance in Santa Barbara.

Three weeks since, by invitation of the W. C. T. U. of Santa Barbara, Col. Woodford, who had been laboring in San Diego and Los Angeles, came to this city to promote a temperance revival. The large number of young men drawn to this city by hope of employment in the new enterprises that are in progress had awakened the interest of the Christian women, who saw them exposed to the allurements of the saloons. Yet the apathy, to begin with, upon the cause of temperance in this community, was general and great. Col. Woodford began his services with but a little group of temperance people as his hearers. But the interest rapidly grew under his vigorous, manly, Christian eloquence. He proved himself to be of great fertility and versatility of speech; and having much personal magnetism and boldness of utterance associated with tact, kindness and common sense, he has made a profound impression here. The churches and pastors have cordially aided him in his work, and the result has been that many hundreds have signed the pledge, and rooms are about to be opened and made attractive for young men and others as an offset to the saloons. One great merit of Col. Woodford is his intense loyalty to Christ as the hope of the fallen and of the rescued.

FACE POWDER A NECESSITY.

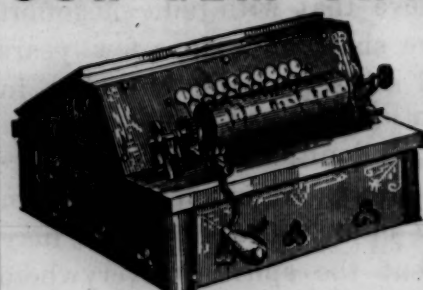
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Presbytery of San Jose.

NARRATIVE.

Since the reconstruction of the Synod of the Pacific, occasioned by the formation of the new Presbytery of Stockton, the Presbytery of San Jose has exactly twenty churches within its bounds. Of these twenty, seventeen have reported.

While the first impression gained by reading these seventeen reports is not that of marked success during the last year, yet it must be said that in tabulating and comparing their contents, the conclusion is rather gratifying. Our Presbytery is distinctively a Home Missionary field; nearly all its churches are struggling for a bare existence; its territory is thinly settled; its churches are widely separated and very small. The weakness of many a church on this coast does not prove lack of faithfulness or efficiency on the part of Christian people, but only the lack of a sufficient available population within reach to constitute a strong congregation. In the midst of such surroundings, it requires great courage and grace, on the part of both preacher and people, to hold the ground and wait for future developments.

In thirteen of the reporting churches services have been held regularly twice each Sabbath during the year. The others have alternated with colliate churches. It is a significant fact, full of encouragement, that every one of them reports a growing attendance at the regular services. More than half report no very noticeable neglect of the public means of grace on the part of communicants. This means that our people are coming more and more to magnify the regular organized agencies of the church of God. The proportion of non-professors, among the attendants at public worship, varies greatly. It ranges all the way from one-tenth to nine-tenths. Probably in most of the churches, the proportion of irregular attendants is over one-half. This is very encouraging. An impenitent man in the place where God's word is preached, is certainly not a reprobate, and we may well hope that God's Spirit will bless the word to the salvation of many such who hear it.

In some churches, it appears that a sadly small proportion of the children and youth of the congregation attend church services, and this may prove that too prevalent is the mischievous mistake of substituting, in the case of church-children, the Sunday school for the public services of the sanctuary.

In every church the Sunday school has been kept open all the year. There do not appear to be many who would naturally be expected to attend Sunday school, who do not, though many who do not, might. In most cases, the proportion of scholars from families not professedly religious, is very large, a condition to be expected on Home Mission soil. The shorter catechism is taught in ten schools only. In all but three,

the Westminster Lesson Helps are used, showing a commendable loyalty to our own standards, and a consequent high order of literature in the hands of the schools.

No organized missions and schools are sustained, though in many cases members of our churches join with those of other churches in conducting union schools in school houses and outlying districts.

Three of our churches have no weekly prayer meetings. In three, young people's meetings are held, and in one, a plan for holding cottage meetings has been tried with success. The attendance at the weekly prayer meetings, on the part of the membership, ranges from one-eighth to nearly all, and it is certainly true that in some of our churches the prayer meetings have been very large and profitable to the general work. Three churches only, hold monthly concerts for the consideration of missions and other church work.

The reports concerning family religion are better than might have been expected, and they indicate that while there is so much of ungodliness on the part of those who are without; the Christian families, within our bonds, are not wholly forgetful of the claims of household religion. Parents are not unfaithful in having their children baptized, and in one church there has been a decided revival in the observance of infant baptism. These duties are urged upon the people by the ministry, and it is plain that this instruction is not without its good effect. The preponderance of baptized persons among those admitted by profession of faith, shows that God is true to his covenant, when it is honored by his believing people.

Only five or six churches follow any established plan in contributing all the Boards of the church. Weak churches excuse themselves from Board-benevolence upon the plea of self-support, and the doubtful principle that charity begins at home. In about one-half the churches there is reported a growth in the spirit of giving. But four Sunday schools give statedly to any benevolent objects. Seven of the churches report a condition disproving the words of the Lord, "The poor, ye have always with you," but all report that when there is occasion, the poor are carefully provided for.

In all the larger churches, the women are doing faithful and successful work, both in meeting the demands of home enterprises, and in promoting the cause of missions abroad.

None of our churches have had a great revival during the year; and yet in quite a number special seasons of grace are to be put on record. Eight churches report positively no signs of revival interest. The week of prayer was observed in many churches, and good results followed. Watsonville has received twenty-two, since the week of prayer, on profession of faith, and San Jose, forty-seven. Other churches report

good condition, and some fruit. Thirteen of the churches report satisfactory signs of spiritual prosperity, and on the whole, it may be said, that while no great tidal movement has swept over the land, yet God has signally honored the faithful use of the means he has appointed, and in turn, the faith in, and reliance upon, the ordinary evangelical agencies of the Christian church, energized and vitalized by the power of the Holy Ghost, has been increased, on the part of the church at large throughout our bounds.

Very little has been done in the way of sessional discipline. In several cases, it is said, that the preacher does the most of this work for the session, and without doubt, the most effectual means has been found to be that of kindly admiration and personal attention on the part of the shepherd of the flock. In our largest church, the session resorted to vigorous discipline, in the case of those who persistently ignored the claims of the church, and nearly a dozen have been suspended from the active membership of that church. The effect of such methods is not uniform; upon some it is beneficial; upon others it is hardening; while upon the congregation at large, it has had no marked effect, save only to tone up general regard for the sacredness of church duties and relations.

But one complaint is made of the lack of promptness in meeting financial obligations. In that case, the blame is largely placed at the door of the trustees, and we are sure that frankness in other cases, would have made the same statement. Christian business men don't bring their business methods and principles to bear in managing the financial affairs of the church, and the result is too often disastrous upon the influence of a religion which teaches the principles of eternal life, and yet ignores the practice of common business integrity.

The southern part of the Presbytery is a sort of *terra incognita* to the committee, but we are assured that with the large incoming population, our church interests are keeping pace with the rapid development of these regions. It requires little faith to believe that with judicious effort now, we shall have in a few years several self-supporting churches in the south.

The difficulties that obstruct religious efforts are much the same in all our churches. The forms may vary, but the spirit is everywhere the same. We do well to remember that the essence of all sin is unbelief, and that whatever may be the open forms it assumes, that unbelief which rejects the Lord Jesus Christ is the changeless force. That unbelief in some places crystallizes into avowed infidelity, though such infidelity is neither intellectually grounded nor religiously aggressive, so that in no community is it reported as one of the obstructions in the way: whereas, in seven churches

mere indifference is the first difficulty named, and all might have said likewise. The prevailing forms of evil with which we have to contend, in the order of their magnitude, are Sabbath desecration, with special mention of Sunday visiting and picnics, money getting, intemperance, worldly, social amusements and light reading. One bishop says that a genteel devil is his greatest enemy. One of the small churches of the south complains of Romanism on the one hand, and the spasmodic efforts of a crude Protestantism on the other, leaving, in the latter instance, a paralyzing reaction, and a brown burnt district. The conviction is expressed or implied in every report that every form of opposition, with which we have to contend, is such, and only such, as can be overcome by the good old gospel, preached in the good old way, only with the freshness and fervor that accompany the power and demonstration of the spirit.

This view is taken of the giant evil of intemperance, and there are but one or two exceptions to the rule that, in all the churches, it is regarded as but one form of damming sin, which only the gospel of Christ, and the grace of God can overcome.

On the whole, the retrospect of the past twelve months gives occasion for thanksgiving. We have held our own, and much more. Our church is true to its traditional conservatism in matters of faith and methods of work, and is for that reason, more and more, gaining the confidence, and receiving the support of the thoughtful elements in Christian society. Our pulpits have given forth no uncertain sound. The people recognize the true gospel when they have it, and they honor the church that faithfully and fearlessly propagates the truth. In our churches are very many devout and praying followers of Jesus Christ, and we must believe that the influence of Christianity and the moral power of the church are making decided advances on this coast.

The days of the pioneer belong to the past. California is no longer an isolated province. We are a part of the unity of modern Christendom, and with the growth of our institutions, with the fixing of our standards of public and private character, and with the turning of the present crisis that determine our future life, we profoundly and gratefully believe, if the past is a prophecy of the future, that the blessed church of our Lord and Master is bound to go forward and upward, exerting her transcendent influence, and doing her appointed work, in feeding the faithful ones, in folding the wandering ones, and in hastening the consummated glory of our Lord's undisputed reign.

H. C. MINTON,
Chairman of Com.

Faith and works are as necessary to our spiritual life as Christians, as soul and body are to our life as men; for faith is the soul of religion, and works, the body.—Colton.

New Publications.

The *Pulpit Treasury* for April has a portrait of "Dr. J. B. Hawthorne, a Baptist preacher of Atlanta, Ga. Among the articles is one by Rev. Dr. S. H. Kellogg, and another by Rev. Dr. A. T. Pierson, both of whom are so favorably known to our readers. The number is a good one.

JAMES HANNINGTON, First Bishop of Eastern Equatorial Africa. A History of his Life and Work. By E. C. Dawson, M. A., Oxon. First American from the Sixth London Edition. Small octavo. Cloth. 472 pages, with map and illustrations. Price, \$2.00. Published by A. D. Randolph & Co., New York. For sale by W. W. Brier & Son, 42 Geary Street, San Francisco.

The "dark continent" has opened to missionary work faster than to science. In fact, missions there open the way for science and commerce. Among such worthies as Livingstone, Stanley, Buchanan and others, James Hannington will also live, having become a hero and martyr of the church of God. He was inspired to offer his talents and life for Africa by the records of others, and now in turn the story of his own consecration and brief labors ought to bear fruit in calling out new sacrifices. The volume before us has been prepared by an intimate friend, full of sympathy with the cause in which the noble life was laid down.

The early life of the martyr from childhood, the preparation for his work, the character of the man, so full of faith and energy is told with the charm of a romance. Only three years elapsed after he relinquished his parish in England, and as the newly made Bishop of Eastern Equatorial Africa, he left his family behind him, and entered the vast wilderness of barbarism, until he was brutally murdered on the shores of the Victoria Nyanza, by order of the boy Mwanga, the weak and cruel son of Mtesa, King of Ugomda. Both the Christian and heathen world will be enriched by the history of this life and work.

Rev. E. Meyers, Rabbi of Congregation Rodof Sholom, Petersburg, Va., sends us a catechism entitled JUDAISM DEFINED. He says in the preface it was prepared to teach his confirmation class the essential principles of Judaism. He begins with a denial of the Trinity, as we might expect, but when he says we can have no idea or comprehension of God, it is not clear what he means. We can form no image of him, but idea is a very vague and indefinite term. While we cannot comprehend God, we have an idea of him in the general sense of the term. In answer to the question "How do you distinguish or define God and nature?" he says, "God is nature, and nature is God"—Pantheism complete. He says we cannot tell what will be our condition hereafter. It is very evident that the people for whom this catechism was prepared, as well as the author of it, ought to have the New Testament.

The March number of *The Expositor* is ably sustaining the reputation it has acquired. It provides a summary of current scholarship in biblical and related subjects in a form available to pastors and readers in other callings. The growing value of *The Didache* is illustrated in the article on the ministry, touching the vexed question of presbyters and bishops.

Mr. Beecher's last contribution to periodical literature opens the April *Brooklyn Magazine*, giving the great preacher's opinions of dancing, social amusements, stimulants and tobacco, in a general consideration of "Youthful Excesses and Old Age." The dead preacher's four last sermons are printed in the number, and a most eloquent tribute is paid to his memory by the editor. The balance of the number breathes of spring-time, flowers, and Easter. Rev. T. De Witt Talmage contributes a bright "Easter Recollection;" Mrs. M. J. Gorton describes the "Fruits and Flowers of California;" two other writers describe "Spring Time in the Forests," and "The Gardens of Egypt," while poets sing sweetly of budding spring and the carol of birds. With the next issue the magazine changes its name for that of the *American Magazine*, when it will be fully illustrated, and its price increased. 130-132 Pearl street, N. Y.

THE SIDERAL MESSENGER for March is especially interesting on the subject of comets, the optical appearances of which is treated by S. V. Clevenger. It is conducted by Wm. M. Payne, Director of Carleton College Observatory at Northfield, Minn.

A Ghost

is a myth, but solid reality will be known by those who write to Hallett & Co., Portland, Me., thereby learning free about work that they can do, and live at home, wherever they reside, at a profit of from \$5 to \$25 and upwards daily. Some have earned over \$50 in a day. Capital not needed. Hallett & Co. will start you. All is new. Delay not. Pay absolutely sure from the start. Wealth awaits every worker. Both sexes. All ages.

Beware of Scrofula

Scrofula is probably more general than any other disease. It is insidious in character, and manifests itself in running sores, pustular eruptions, boils, swellings, enlarged joints, abscesses, sore eyes, etc. Hood's Sarsaparilla expels all trace of scrofula from the blood, leaving it pure, enriched, and healthy.

"I was severely afflicted with scrofula, and over a year had two running sores on my neck. Took five bottles Hood's Sarsaparilla, and am cured." C. E. LOVEJOY, Lowell, Mass.

C. A. Arnold, Arnold, Me., had scrofulous sores for seven years, spring and fall. Hood's Sarsaparilla cured him.

Salt Rheum

Is one of the most disagreeable diseases caused by impure blood. It is readily cured by Hood's Sarsaparilla, the great blood purifier.

William Spies, Elyria, O., suffered greatly from erysipelas and salt rheum, caused by handling tobacco. At times his hands would crack open and bleed. He tried various preparations without aid; finally took Hood's Sarsaparilla, and now says: "I am entirely well."

"My son had salt rheum on his hands and on the calves of his legs. He took Hood's Sarsaparilla and is entirely cured." J. B. Stanton, Mt. Vernon, Ohio.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

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More Facts.

STERLING, ILL., August 22, 1885.
We feel we must write something of the success of Hop Bitters. Their sale is thrivable that of any other article of medicine. Hence we feel it but justice to you and your Bitters to say that it is a medicine of real merit and virtue, and doing much good and effecting great cures.

Yours, J. F. & H. B. UTLEY.

HAYESVILLE, OHIO, Feb. 11, 1884.

I am very glad to say I have tried Hop Bitters, and never took anything that did me as much good. I only took two bottles and I would not take \$100 for the good they did me. I recommend them to my patients, and get the best of results from their use.

C. B. MERCER, M.D.

NEW HAVEN, CONN., Sept. 15, 1885.

We take pleasure in giving you a notice and a nice, strong one, as it (Hop Bitters) deserves it. We use it and we know it deserves it.—*The Register*.

GREENWICH, Feb. 11, 1886.

HOP BITTERS CO.:

Sirs—I was given up by the doctors to die of scrofula consumption. Two bottles of your Bitters cured me. They are having a large sale here.

LEROY BREWER.

GREENWICH, N. Y., Feb. 12, 1885.

Hop Bitters are the most valuable medicine I ever knew. I should not have any mother now but for them.

HENRY KNAPP.

LONE JACK, MO., Sept. 14, 1885.

I have been using Hop Bitters, and have received great benefit from them for liver complaint and malarial fever. They are superior to all other medicines.

P. M. BARNES.

KALAMAZOO, MICH., Feb. 2, 1886.

HOP BITTERS MFG. CO.:

I know Hop Bitters will bear recommendation honestly. All who use them confer upon them the highest encomium and give them credit for making cures—all the proprietors claim for them. I have kept them since they were first offered to the public. They took high rank from the first, and maintained it, and are more called for than all others combined. So long as they keep up their high reputation for purity and usefulness I shall continue to recommend them—something I have never done before with any patent medicine.

J. J. BABCOCK,
Physician and Druggist.

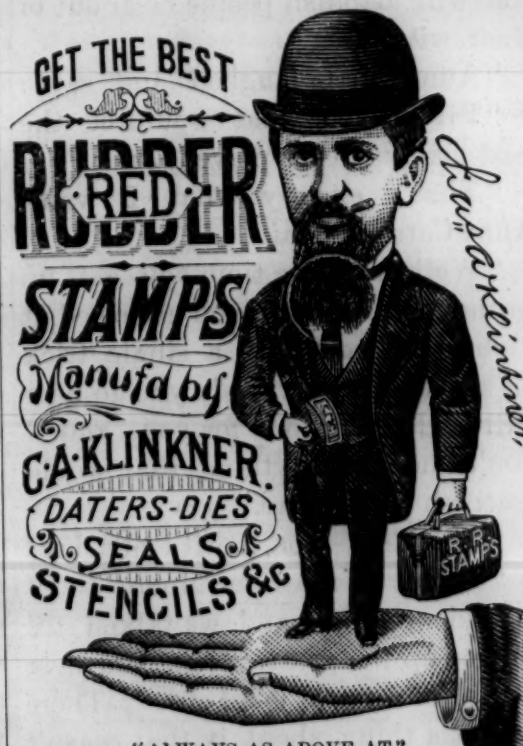
KAHOKA, MO., Feb. 9, 1886.

I purchased five bottles of your Hop Bitters of Bishop & Co. last fall for my daughter, and am well pleased with the Bitters. They did her more good than all the medicine she has taken for six years.

WM. T. MCCLURE.

The above is from a very reliable farmer, whose daughter was in poor health for seven or eight years, and could obtain no relief until she used Hop Bitters. She is now in as good health as any person in this country. We have large sales and they are making remarkable cures.

W. H. BISHOP & CO.



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NEW PROPERTY.

MARKET ST. CITY HALL LOT—near Jones st., with building.

Magnificent view of bay; residence with one of the finest marine views in the city, N. E. cor. Broadway and Fillmore sts.; 68 3/4 x 137 1/2, with fine 2-story solid and stylish; two-story of 8 or 9 rooms and all conveniences.

S. E. cor. Jackson st. and Cooper's alley, west of Kearny in the Chinese quarter; 41x80, with 3-story and basement brick building; rented under lease to responsible chinaman for \$200 a month; \$25,000.

S. E. cor. Gough and Washington; 137 1/2 x 127 3/4; first-class location, neighborhood and fine view; the Washington-st. cable passes it opposite the residences of Messrs. Parrott and Gould; \$26,000.

California and Octavia sts., S. E. cor.—68 3/4 x 137 1/2, \$15,000; or 137 1/2 x 137 1/2, \$26,000; in one of the choicest residence portions of the city; the view from this lot is exceedingly fine; or will sell the inside, 68 3/4 x 137 1/2 for \$11,000.

\$5,000—rent \$60; two fine clever 2-story and basement bow-window houses, and lot 27x55; Hampton place, a pleasant and quiet street, off Folsom near 3d; each house has 6 rooms, bathroom, hot and cold water, patent closet, etc.; planked basement; street sewered and good drainage.

Hampton Place off Folsom bet. 2d and 3d sts.; 41x55 and two good, comfortable, 2-story houses; 8 rooms, bathroom and modern conveniences in each; one rents for \$30 and the other will rent for \$32.50; street sewered and connection made; or will sell separate 20 1/2 x 55 and house for \$3,100 and \$3,250.

Ritch st. bet. Brannan and Townsend; 22 7/8 x 80, to Liberty street in rear, with 2-story house, in very good order, two entrances, 9 rooms; rents in all for \$32; stone blocks on Ritch st. and accepted by the city; \$3,000.

Twenty-fourth st., north side, bet. Chattanooga and Church, 3 blocks west of Valencia; 25x89 and good 2-story stable on the rear of the lot; 24th st. graded and macadamized; \$1,200.

Sacramento st., near Pierce, north side, 28x104 and good 2-story house, 10 rooms, laundry, bathroom, hot and cold water, stationary tubs, patent closet; street sewered and connection made; \$4,700.

Corner 25x80, \$1,000; S. W. cor. Harrison and 40-foot street; bet. 14th and 15th streets.

Two lots, 25x80; \$750 each; Harrison st. bet. 14th and 15th.

INVESTMENTS AND INCOME PROPERTIES.

INVESTMENT ON O'FARRELL ST., near Market; \$50,000; 50 feet.

Market street, between Larkin and Polk; 27:6x75, north side; and lot in rear on Polk, 30:55; lot only; under lease; 35,000 LEAVENWORTH ST., WEST SIDE, 1 1/2 blocks from Market st., bet. Turk and Tyler; 25x137 1/2, and very fine nearly new 3-story house, in flats; six rooms each in two lower flats, and 7 rooms in upper flat; bathroom, hot and cold water, two patent closets, stationary tubs and pantry in each flat; rents in all, \$107.50; street accepted; \$14,350.

SUTTER-ST. BUSINESS LOTS—2 lots, south side, 37 1/2 feet this side or east of Leavenworth, next to telephone office; each lot 25x87 1/2; each \$7500; ready for store buildings; also 25x137 1/2; \$8,250.

MISSION ST., BET. 17TH AND 18TH; 25x80 and very good 2-story house, solidly built, in flats, 5 rooms; modern conveniences in each; stone blocks down and street accepted; house should be raised and store put under; \$7000.

A fine buy; Pine st., bet. Buchanan and Webster; 2 fine solid 2-story houses, 9 rooms, bathroom, hot and cold water, stationary tubs and modern conveniences in each; rent \$40 each; 2 solid and well-built houses; brick foundation, etc.; \$9500.

Rents \$205; under lease; tenants pay the water; Sacramento st., near Van Ness ave.; 60x127:6 and 3 very fine 2-story houses, only built 18 months; 9 rooms and every convenience in each; extra well finished inside; brick foundation, etc.

MARKET ST., NW. CORNER VAN Ness ave. and Oak st., looking out on Market st., as the Masonic Temple does; 48x82 3/4.

Children's Corner.

The Discontented Canary.

BY LAURA SANFORD, N. Y. CITY.

"I should like to live in a beautiful cage,
Hanging free in a window tall;
With chickweed and seeds my time to engage
And 'cuttlefish' fresh at my call.

"I'd like to have people say 'Oh, you sweet thing!'
As they gaze through the gilded wires;
And bring water and seed, and indeed—
everything
That a bird of my taste requires.

"But instead of this I am 'cooped' in a place
So small I can scarcely turn round;
And barbarian birdlings screech in my face—
In bird-stores no justice is found.

"I've noticed the master has pets of his own,
And marks, with his pencil so fine,
Particular cages, whose inmates are shown
With pride; but he never marks mine!

"And these favorites are bought by people who live
In houses of sunshine and ease;
The nice things I sigh for, they willingly give;
But here there is nothing to please."

The master observed this complaining young bird
And one day he stopped to explain,
"The cages I mark are those which are heard
To send out a musical strain.

"Birds are chosen for music; each little throat
Has its gift to carol and trill.
You have not been known yet to warble a note,
What can you expect of goodwill?

"Now take my advice; and just practice a song;
Canaries win friends in this way,
Do your part, my bird, and perhaps before long
You'll have all you long for to-day."

—The Independent.

Johnny's April Joke.

BY SYDNEY DAYRE.

"You'll get come up with one of these days, Master Johnny, just as sure as you live, with your jokes and your tricks. If ever I see a boy go on like all possessed, you're that boy."

"That's what Jane Ann's said to me lots of times. And when she says it she makes her lips up into a crack, and fixes her eyes exactly as she looks when she's in church. Jane Ann's the one who bakes the pancakes and makes the gingerbread and pies."

"Aunt Carrie says it in a different way. Aunt Carrie's the one that sees to the company, and does things that Jane Ann doesn't do. When I tied a thread on the door-bell on New Year's Day, and held the other end and hid behind the hat-rack and kept ringing it and she thinking it was callers every time, she boxed my ears when she found me, and said:

"If ever you get caught in one of your own tricks, Johnny it will serve you exactly right."

"Grandmother says it another way yet. Grandmother's the one that has gray hair and sits and knits and reads the Bible and looks sweet. She puts her arm around me when it's getting bedtime, and talks about mother and what a good

boy mother expects me to be, and how she expects it, too. She says it's all right to have a joke once in a while, if you're sure it doesn't hurt anybody or make anybody feel bad. But that it's mean and cowardly to do things on the sly for your own fun when it's going to make other folks suffer, and nobody that's a gentleman ever does it, and all that. And she talks till I go to bed thinking just as hard as I can about the things that I'll never, never, never do again as long as I live, and it's so many that I'm asleep before I think of half, and then in the morning I don't seem to care a bit and keep on not caring till she goes it all over again. Mother's been gone a dreadful while to St. Augustine for her health. St. Augustine's in Florida, or Florida's in Augustine, but I don't remember which, for the day we learnt about it in geography I was thinking how I'd like to ring the recess bell before the time and send all the boys kiting out. And when we were reciting the lesson I was in a corner where it was a little dark, and I was braiding two little girl's hair together that sat in front of me. I thought 't would be fun alive when they got up, but it wasn't much, for when they both cried it made me think of all things grandmother says about meanness and being a gentleman. And I had to stay after school, and it was the day all the rest of the boys saw an organ-grinder with a monkey that danced and made bows and ate peanuts on the way home.

"April fool's day's the time for everybody to play tricks. But grandmother says the same rules about annoying folks hold for that day as well as any other.

"I didn't know what I could do when fool's day was coming. You see, I had used up every joke I could think of, and, of course, I didn't want to play the old one's all over again. I asked Aunt Carrie if she couldn't tell me of some good new ones. I said:

"I mean nice jokes, Aunt Carrie—just the sort grandmother tells about. Honest, I do. But some that will astonish people clear out of their wits."

"Aunt Carrie laughed and said: 'I'll tell you what would be the best joke you ever played, Jack.'"

"That's exactly what I want, Aunt Carrie," I said.

"Well, from the time you get up in the morning until you go to bed at night don't you play a single trick on any one. Everybody you go near will be looking out for you, and I don't know of anything that would astonish them more."

"The idea!—for April fool's day!"

"I went to see Sam Moore about it, and we talked and we talked till we got up the greatest joke you ever saw. Not a mean joke, either. There wasn't a thing about it that wasn't nice."

"It was to be on Aunt Carrie. She's fond of having company, and I went and asked grandmother for some paper out of her desk, and she

told me to get what I wanted; so I got twelve sheets, and Jim wrote invitations to twelve girls and boys to spend the afternoon at Aunt Carrie's on April first. Sam wrote 'em up splendid, for he writes like a copy-book, and we knew just how to say it, for we got one out of Aunt Carrie's card-basket, and he wrote it just like that, only changing the names. They were fine, I tell you! And then we carried 'em all 'round the evening before.

"Then Sam and me watched to see the fun. We hid out on the back piazza, where the vines are just getting green and make it shady, close by a window of the back parlor, and it was such a warm day that the window was up, but the blinds were shut and the curtains 'most drawn, so we could just peep and listen.

"It was as good as a nutting party to see those boys and girls come all in their Sunday clothes. When the first ones came, Jane Ann asked them into the parlor, and then Aunt Carrie came down and was polite to 'em, but never thought about asking them to take off their things. When some more came, and the girls all had on white frocks and great red or blue strings tied about their waists to keep 'em on, Sam and me could see she began to look puzzled. Then she began to ask them to take off their things, and they did, and more kept coming, till they were all there but one. And the last one that came told Aunt Carrie that Laura Bell's invitation had been left at their house by mistake, and she didn't know where Laura Bell lived, so she had brought it back with her.

"Aunt Carrie took the invitation and looked at it. And when I saw her look very sharp at the monogram on it, I saw it was all up about my April joke. You see, I never expected her to see those invitations with grandma's monogram on. I touched Sam's arm, and we went softly out of the back piazza, and crept 'round the house till we got up in the hay-loft. And then I said:

"Let's go fishing."

"Let's," said Sam.

"It took some time to find the tackle and get it fixed up, for we hadn't been fishing since last year. And just as we were ready to get off I heard Jane Ann calling me with all her might.

"There!" said I, "Now Aunt Carrie's going to give it to me."

"Let's hide," said Sam. And we dived down in the hay, and then we could hear Jane Ann hunting all over the place. She called and called till she was hoarse, but at last everything got quiet, and then we struck out for the brook.

"It wasn't much fun, for we didn't catch any fish. And I thought I couldn't get along without having some kind of a trick on Sam, so just as he was reaching as far as he could with his rod, I screamed, 'Boh!' just as loud as I could close up to his ear. I thought it would only make him jump, but he was off his balance and he went over into the water. I turned and ran, but I had

fixed a bit of string near the ground for Sam to catch his foot in, and I forgot it and it tripped me up and down I went. And then Sam caught me and doused me into the water.

"It was as cold as ice, and we shivered when we came out. Sam ran home, but I didn't want to go home till it was dark, and I could get in without seeing Aunt Carrie. I thought I'd get dry in the sun, but it didn't dry me worth anything, and the wind got colder and colder, till at last I had to go. I thought if I was real good to Jane Ann, and promised to cut her a lot of kindling and not put a fire-cracker in a crack of it, like I did the last time, she'd give me some of the good things they had for the company supper.

"But there wasn't anybody on the place, and every door was locked tight. I crept into the hay again, and was as cold and hungry as could be. And after awhile my head ached and my throat ached, and I felt hot and cold together. And then I guess I went to sleep, for the next thing I knew it was dark, and I heard Jane Ann cutting kindling in the shed.

"For the land's sake, is that you, Master Jack?" she said, when I called her. "Didn't you hear me a callin' and a callin' o' you this afternoon?"

"Where are they all gone?" I said.

"Just come home," said she. "This afternoon, when all them young folks come, Miss Carrie came out to me, and says she to me: 'Here's a hull lot o' company Johnny's invited unbeknown to me, and what can we give 'em to eat Jane Ann?' And says I: 'The goodness knows what, Miss Carrie, for there ain't a blessed thing baked in the house.' And she sat and thought for a bit, and then says she: 'I do believe I'll take 'em all for a little excursion into town to see the Exposition. That'll be less trouble than to try to get up a supper.' Then she said for me to call Johnny, for of course he'd want to go 'long, and this'd be his only chance, for she shouldn't go twice. And then I called until I couldn't call no more, but 'twan't no use. So they went, and I took your grandma over to visit Mis' Banks, and then I went out, too, and we've only jest got home."

"I went up to bed. I didn't want any supper, and in the morning I didn't want any breakfast. I didn't get up for a week, and I missed school and I don't believe I'll pass this term.

"They had the jolliest kind of a time at the Exposition; saw all kinds of whizzing and booming things, and went up in elevators and had supper in a restaurant with no end of good things to eat.

"Aunt Carrie was real good to me, and didn't say a word of scolding. And Jane Ann made me lots of nice things, but the first day I came down-stairs she said so me:

"You got your come-up-ins sure enough, Master Johnny, and served you right. But I'm everlastin' sorry for you."—The Interior.

Farm and Garden.**Mushroom Culture.**

That mushrooms are not more generally grown and eaten can only be accounted for by the fact that a few varieties are poisonous, hence people are afraid to eat them. While it is true that some of them are poisonous and it is somewhat difficult for the unpracticed to distinguish between the edible and harmful, a little effort and observation would enable any one to tell the good from the bad. Indeed the danger from eating the cultivated ones is extremely slight, for the spawn obtained by the dealers is of but one kind, the *Agaricus compestris*, which is perfectly harmless and is the variety most commonly met with.

That mushrooms form a cheap palatable and nutritious food is beyond question. Chemically they more nearly resemble meat than do any other vegetables. The spontaneity with which they come up in certain localities and seasons indicates how easily they can be grown. During the fall a bed can be made under the shade of a tree, where they will yield a supply for weeks, while a little preparation in the cellar or roothouse will enable a family to have them all winter.

The best material to use in making mushroom beds is horse manure. This taken fresh from the stable should be thrown into a heap and let stand for a few days, until it becomes heated; then fork over and mix. Continue this a few times, or until the mass is evenly fermented and rotted, and the excessive heat and moisture is thrown off. Make the bed four or five feet wide and as long as necessary and convenient, and pile the manure up in a rounded ridge three feet high. Care should be taken to have the manure evenly placed and the least decayed portions at the bottom, and it should be packed firmly, to as to produce an even and mild heat. The heat should not be allowed to rise beyond 80 degrees, and if it seems likely to do so make holes in the manure in various parts of the beds by thrusting sharpened sticks into it and then withdrawing them. When the heat is about 75 degrees the bed is ready for the spawn.

This can be got of any seedsman at a cost of about 20 cents per pound. It is broken into pieces about the size of walnuts and these put in six inches apart and about two inches below the surface. The bed is then covered to the depth of two inches with firm, rich soil, pressed down firmly and evenly. If the temperature is right the mushrooms will appear in from four to six weeks, and will continue bearing for two months if the interior heat is kept up. To prevent the soil cracking and to conserve the heat, a light covering of straw may be put on the bed. But little moisture is needed, and do not water unless quite dry, and always use lukewarm water (cold water destroys both spawn and crop), just enough to moisten the

surface, and apply through a fine hose. If the bed is covered with straw, let that remain while the water is applied. When the nights are cold and some of the heat has been exhausted, the covering should be increased. When the bed seems to have done bearing take off the soil, add ten inches of fresh manure, replace the soil and fresh straw. The fresh heat will revive the spawn and produce another crop.

For indoor culture the beds can be made on shelves one above another, and thus a space be made to produce a large amount. With proper management a succession can be had all winter long, and in fact all the year round.

The expense of time and labor is so slight that there is not much excuse for not trying a small bed, and a little familiarity will enable one to keep the family supplied with this article of food.

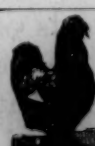
It is advised that mushrooms which are gathered in the fields be soaked in vinegar, this having the effect of removing the poisonous matter which may be in them.—*Coleman's Rural World*.

Lily of the Valley in the open garden, or in slight shade, is a hardy plant that blooms without especial attention. The only requirement is the health of the plants. It sometimes occurs that young plants in quite rich soil make a strong growth for a year or two without blooming, but it is only because of their rank growth, and afterward they will be found to bloom annually.

The green aphid is usually destroyed in planthouses by fumigating with tobacco or tobacco stems. When only a few house plants are to be rid of them, it may be done with some soapy water in which is a little tobacco water—that is, water in which tobacco has been soaked or steeped. The tops of the plants can be dipped in this water, or it can be applied to the foliage by means of a syringe.

When pullets are forced to lay early, by stimulants or highly concentrated food, it is an injury, as it taxes the vitality. A pullet that is forced will lay very small eggs for a while, and then when she ceases, in order to nest, she will not begin again as soon as a matured hen. She becomes prematurely old, and does not prove on the average as profitable as when she is given ample time to mature before beginning to lay.

Professor Arnold believes that there is no way in which fertilization can be so promoted as by dairy farming. Butter takes nothing from the soil that affects fertilization in the way that wheat and other crops do.

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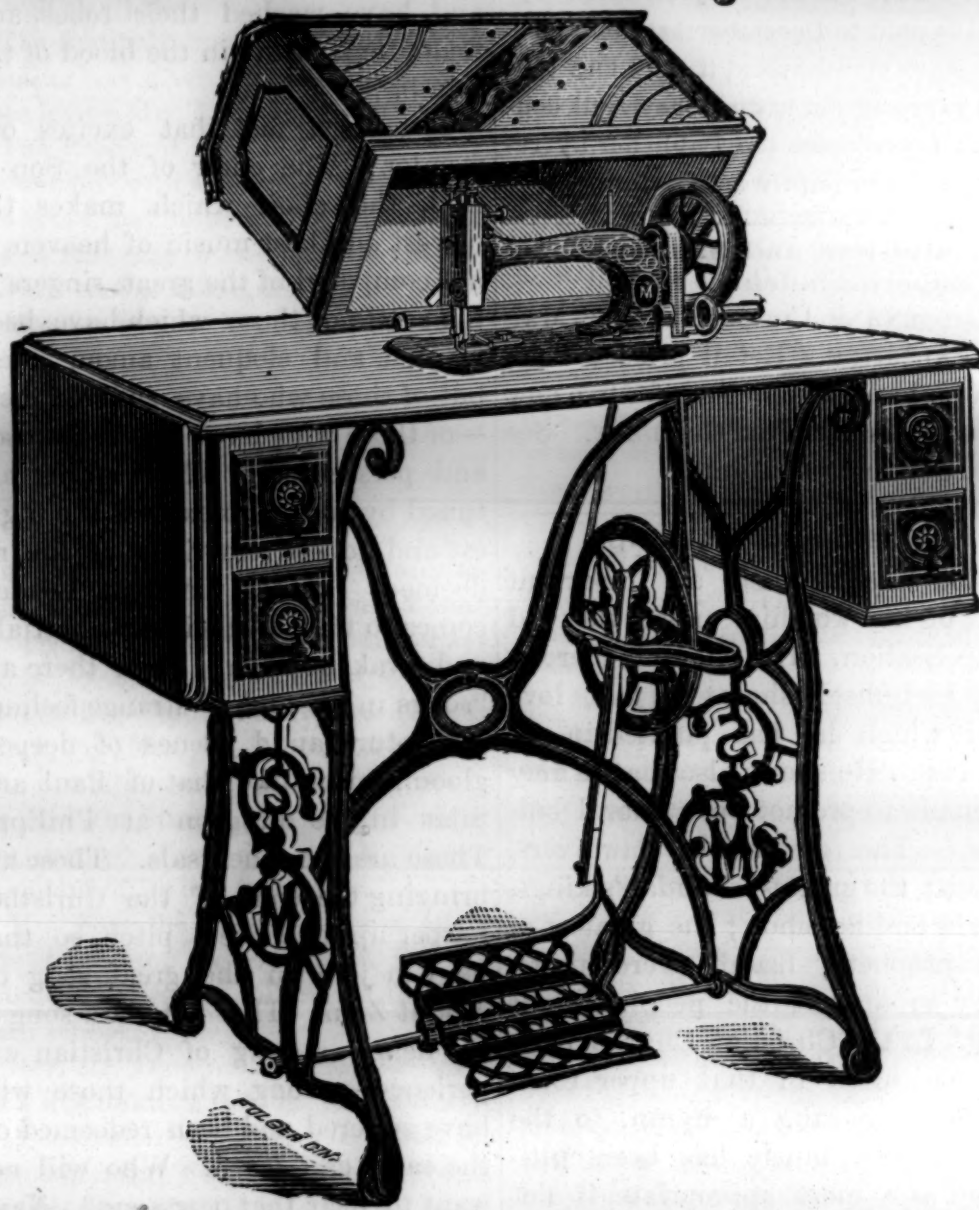
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THE OCCIDENT

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REV. FREDERIC E. SHEARER, D.D.,
EDITOR AND PUBLISHER.
REV. F. A. HORTON, D.D.,
REV. S. P. SPRECHER, D.D.,
ASSOCIATE EDITORS.
FOR THE SYNOD OF THE COLUMBIA,
REV. A. L. LINDSLEY, D.D.,
EDITOR.

NOTICE.

Subscribers will please consult the colored label on their papers, and note that "Dec." means that the subscription is paid to December 1st, and so of the other months; and if they find that the subscription is due, they will confer a favor upon the Publisher by remitting as promptly as possible.

To Ministers and Sunday-school Superintendents.

OSBORNE & COLEMAN'S NEW MAP OF PALESTINE. Retail price \$10.50, can be had as a premium for five new subscribers for THE OCCIDENT. See notice in another column.

Music and Worship.

God made music an important part of his worship under the Old Dispensation. He showed thereby that he himself shares in that love for it which he has planted in our natures. He shows also that it may be made to promote our moral culture. The greatest of lawgivers, Moses; the greatest of Judah's kings, David and Solomon; the greatest of the prophets, Isaiah—were poets. They wrote that the people might sing. In the Christian Church, from its institution in that upper room where they sang a hymn, to the present time, music has been cultivated as a most appropriate, if not indispensable, means of expressing the heart's adoration and love.

We are not surprised, then, to find in the Apocalypse that there is a great deal of music in heaven. We read in the fifth chapter of a new song which the four beasts, and four and twenty elders, sang to the Lamb, saying: "Thou art worthy, for thou wast slain." This song is caught up by the angels, ten thousand times ten thousand, and thousands of thousands. (Verses 11 and 12.) And then, in the next verse, every creature in heaven and on earth is represented as joining in the grand doxology: "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Here was the first Musical Festival of Redemption—the first grand concert of the New Dispensation in heaven.

But there is a second concert described in this wonderful book. In the fourteenth chapter we are told that the Lamb stood on Mount Zion, and with him a hundred and forty four thousand, who sang as it were a new song before the throne. This song no man could learn but those who were redeemed from the earth. The words of this song are not given. The angels do not join in it, though no doubt they listen to it with deep interest. It is new; its melodies are peculiar. It is, we may believe, a

composition of Christ himself, who evidently leads the choir, setting forth in fitting words and music the joys and glories of redeeming love. Solomon's Canticles are called the Song of Songs. But this will be the real song of songs—the most perfect anthem since time began—the crowning anthem of immortal blessedness and joy. Who, then, are the singers that God and the angels shall thus listen to? The angel tells the writer (chapter vii. 14), "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Here is a fact that excites our wonder: The choir of the Son of God, the choir which makes the newest and best music of heaven, is not composed of the great singers of the earth, or those which have been learned and eloquent among men, but of those who have suffered here—of those who have been despised and persecuted. Their spirits are tuned by sorrow to express the highest and holiest emotions of the redeemed. Christ, the great Leader, comes to them in their earthly trials, and awakens faith. Then there are "songs in the night," strange feelings of rapture amid scenes of deepest gloom, music like that of Paul and Silas in the dungeon at Philippi. These are the rehearsals. These are bringing the soul of the Christian harper up to concert pitch, so that he can join in the great song on Mount Zion. That is to be a song of the heart—a song of Christian experience—a song which those who have suffered and been redeemed on the earth can learn. Who will not want to hear that new song? Nay; who will not want to join in singing it? Who would not rather have a place in that choir, than be the most popular vocalist on earth? Parepa and Patti, no doubt, often sing with heavy hearts. But there the melody will come from the heart itself. It will be the outgush of its richest experiences and of its highest raptures. And it will not be the song of a day, but the life-song of each singer. Its melody will flow out fuller and sweeter as the ages roll on. It will be the expression in words and music of immortal blessedness.

Then, courage, careworn brother, sister, heart-sore and sad. There may be a place and harp for you on Mount Zion. If you truly love the Son of God, and yet are a sufferer, you have the evidence in your own experience that he is training you to join in the music of heaven. Yet a few days and these weary rehearsals will be over, and you will stand in white robes, and sing such music as heaven itself shall love to hear!

Only God can blot out iniquities. A poor creature may soon involve itself in sin and misery, but 'tis beyond the sphere of men or angel's activity to blot out the least sin, or disentangle the soul of the least corruption. The mighty hand of God himself must be put to the blotting out of iniquities.—*Culverwell.*

The Righteousness of Christ.

In our issue of March 30th, we called attention to some current denials of the merits of the life and works of our Savior previous to his death on the cross, using the general terms "Active and passive obedience of Christ." And now comes the *Gospel Trumpet* with the leading thoughts of Mr. Donald Ross, the evangelist, on "Sanctification." He says:

There is no such distinction in God's word as the "Active and passive obedience of Christ." It doubtless is to be found in the Religious nomenclature of certain schools. Nor do we ever find the term "the Righteousness of Christ" in the book of God. That he was a truly righteous one is true.

The righteousness of Christ is the righteousness of God. To deny this is to take away from Christ the element of his deity. And the righteousness of Christ means all he became when he humbled himself, all that he did when he fulfilled the law and bore our penalties, and all that he suffered both in his life of humiliation, his agony in the garden and on the cross. It is immaterial to us whether the words "active obedience" and "passive obedience" are found in the Bible or not so long as the ideas they represent are there. The distinction, as to idea, is clearly scriptural. We use many words for scriptural ideas that are not in our English Bible. The word "millenium" does not occur in the Bible, but why should we not use it to express what would otherwise require several words?

The Bible clearly teaches that Christ obeyed the law in all its precepts, suffered its full penalty and in such sense that his people did and suffered the same. Or, in other words, he did it for them. They were crucified with him and delivered from the curse of the law because he was made a curse for them. He was made under the law that he might redeem those who were under the law. He is the end of the law for righteousness to all them that believe. Paul says in Romans 5:19 "by his obedience many are made righteous. The whole passage in Rom. 5:12-21, shows that we obeyed in Christ in the same sense in which we sinned in Adam. The scriptures often speak of one result, not thereby excluding another. Note for how many purposes Christ is said to have come into the world. We are justified by blood. We are reconciled to God by his death. We are freed from all the demands of the law by his body. We need to have all that is said of him in our minds in order to know him as he is revealed. We would not dishonor him by denying the merit of his obedience to the law. The same effect is ascribed to his sufferings and death, and to his obedience because both are elements of the righteousness by which we are justified. All the passages that speak of our being saved by his blood, justified by his blood, etc., include in the idea of blood, the value of the life that ended when the blood was

shed. Sometimes the propitiating sacrifice of Christ is said to be the ground of our acceptance, again it is his obedience, or his righteousness, and again his death, his cross, his blood. Faith in his blood is faith in "blood that cleanseth us from all sin." And from this blood we cannot eliminate those drops of sweat when he was in great agony in the garden. They were not only an exhibition of his loving nature, but a part of the price by which he purchased us for himself. In Jeremiah 23:6, we have the expression the "Lord over righteousness" and this is Jehovah, and the righteousness Christ.

This scriptural view of the obedience and death of Christ has always formed part of the doctrine set forth in the Westminster Confession of Faith, where it is said, God justifies the elect not by imputing faith itself, the act of believing, or any other evangelical obedience to them as their righteousness, but by imputing the *obedience and satisfaction* of Christ unto them, the receiving and resting on him and *his righteousness* by faith. "Christ, by his obedience and death, did fully discharge the debt of all those who are thus justified, and did make a proper, real and full satisfaction to his Father's justice in their behalf." Do not give as a divided church, and let us not deny or even becloud any part of his precious work. Part of that sacrifice which he made in the end of the world was his humiliation before his death. We joy in this, in all his precious life, while we believe most fully in the efficacy of his blood.

Editorial Notes.

Rev. Hunter Corbett, D.D., and family are again with us returning to China. The doctor has greatly improved in health and Rev. Dr. Thompson of Japan is also in our midst, after spending the winter at the east, looking well. We are glad to welcome so many of our veterans in the service of the Master.

Memorial services of the late Rev. W. J. Smith were held at the Central church last Sabbath. We are obliged to defer a report of this until next week, when we will give the admirable address of Dr. Chapman in full.

We frequently have orders for large numbers of THE OCCIDENT that we cannot fill. It should be understood that extra copies desired cannot be furnished with certainty unless the order for them is received on the Monday morning preceding the issue.

Interesting reports from churches in San Jose, Alameda, Santa Rosa, Larkin St., S. F., Chinese, S. F., and Japanese, S. F., are crowded over to next week.

The Presbytery of San Jose has elected Rev. F. L. Nash and Elder Hon. E. B. Conklin commissioners to the General Assembly, and voted in the negative on the Elder Moderator overture, with only two dissenting votes. The overture in relation to marrying a deceased wife's sister was answered in the affirmative.

We record, with a sense of much loss, the departure of Rev. W. E. Schenck, D.D., for Erie, Pa. Our contributors are under obligations to him for a number of communications and we hope they will be under still further obligations. His many friends will be gratified to know that the climate of the coast has done wonders in building up his health. We trust that the east will not reverse or interrupt the good work and that he may yet see very many days of great pleasure.

With the departure of one friend we are glad to welcome the return of others. Rev. R. L. Breck, D.D., comes back from Kentucky, to spend some months in San Luis Obispo. He is just in time to be borne along in the great "boon."

On our first page is a statement in reference to the intrigues of the Roman Catholic church against our public school system. To this subject all our people should give careful heed. We do not say that a member of the Roman Catholic church cannot be a friend of public schools, but no such member should ever be placed on one of our school boards or made a superintendent in a county or state unless he is known to be free from the influence of priests and opposed to the pronounced policy of his church on this subject.

Rev. S. P. Sprecher, D.D., has announced his intention to accept the call to the Euclid Avenue church of Cleveland, subject to the decision of the presbytery. Our earnest protest, both public and private, did no good. Since he persists in going, we love him so well that he will bear our best wishes. Our loss is not only in Calvary but in all the churches. His work both in Oakland and in Calvary was eminently successful.

He began his labors in Calvary in December, 1882. Since then there have been added 270 to the membership. But his greatest and most important work is not to be put into figures. He leaves the church with the affections of all the people centered upon him. We congratulate the Euclid Avenue church upon having secured a preacher and pastor, in every sense, a workman of whom they need not be ashamed.

We were unable to give last week the letter of Prof. Marquis vindicating the General Assembly from the charge of manipulation. It is in part as follows:

I once heard it said, on the floor of a presbytery of which I was a member, that the representatives of the different causes, which come annually before the General Assembly for review, were accustomed to suggest the committee which should examine and report upon their work. I may say that I never believed the rumor, for I know the representatives of these causes as men too honorable to resort to such methods and I thought I knew the church too well to suppose that it would tolerate such manipulation.

In the providence of God I was placed last May in a position to test the truth or falsehood of the matter. I expected to find it absolutely without foundation in fact. I regret to say that my expectation was disappointed. In one single instance the moderator was approached by the representative of one of the causes to be reviewed, and a list of a full committee was placed in

his hand with the request for its appointment. The committee thus improperly suggested was intended to be the Assembly's standing committee on temperance, and the suggestion came from the official representative of the Assembly's then permanent committee on temperance. It is needless to say that the request was not complied with.

In the light of this fact, the church may judge where the charge of "manipulation" properly belongs.

D. C. MARQUIS.

San Francisco Theological Seminary.

The closing examinations of San Francisco Theological Seminary, will be held at the Seminary building on Haight street, Monday, Tuesday and Wednesday, April 25th, 26th and 27th, from 10 A. M., to 4 P. M.

The anniversary exercises of the Seminary will be held in St. John's Presbyterian church on Post street, April 28th, beginning at 7:30 P. M. Rev. Henry C. Minton of San Jose will deliver the anniversary address.

The friends of the Seminary and the public are cordially invited to attend all these services.

THOMAS FRASER, Pres.

The Directors of San Francisco Theological Seminary are hereby called to meet Tuesday, April 26th, 1 P. M., at THE OCCIDENT Office, 757 Market street, San Francisco. Reports of committees of great importance, and report to the General Assembly will be considered. A full attendance is earnestly requested.

THOMAS FRASER, Pres.

Occidental Board.

The 14th Annual Meeting of the Occidental Board of the W. F. M. S. was held on the 7th and 8th of April, too late in the week for us to do more than give a glance at the work that will be more fully reported hereafter in our Missionary Column.

The first day's meeting was held at the First church in San Francisco, beginning, at 10 o'clock, A. M., with devotional exercises led by Mrs. Barstow; after which the Chair was taken by the President, Mrs. P. D. Browne.

Mrs. Mackenzie, wife of the pastor, gave the address of welcome, responded to in fitting words by Miss Garrette, of Alameda, in behalf of her mother who was unable to be present.

Delegates were received by the committee appointed for that purpose; then followed greetings from sister societies, Methodist and Congregational, through their representatives, Mrs. L. P. Williams and Mrs. Van Blarcom; and from the Parent Board at Philadelphia, by a letter from Mrs. Schenck.

The Treasurer, Mrs. T. R. Henshelwood, read her report of money received and disbursed during the year. The congregation sang "Hark the Voice of Jesus Calleth." After which Mrs. Armstrong, formerly of Honolulu, presented a native woman who answered a few questions put her by the audience.

Then came one minute reports from the auxiliaries and bands by their respective delegates, and from the Presbyterian societies by their secretaries.

A discussion over Presbyterian work followed, opened by Mrs. Forsythe, of Los Angeles, participated in by Mrs. Browne, Mrs. Adams and Mrs. Thompson.

A most promising and interesting part of the work, that of Sailor Bands, was illustrated by the reports of Mrs.

Hamilton, of East Oakland, and Mrs. Kelly, of Oakland, leaders in that work.

The State Secretary, Mrs. E. W. Smith, gave a short but comprehensive and interesting report of the general work, comprising sixty auxiliaries and thirty-two bands. And the morning session closed with the Doxology.

It is useless to speak of the elegant lunch provided by the ladies of the First church, all the delicacies of the season, supplemented with ice cream; those who were there will not soon forget it; to those who were not, it would only cause a pang of regret that they missed that as well as all the rest.

The first half hour of the afternoon meeting was given to devotional exercises led by Mrs. J. Q. Adams.

The President then opened the regular session with a stirring address on the scope and importance of what she called "the only unselfish work in the world," that of Foreign Missions.

Mrs. Stewart in her "In Memoriam," paid a touching tribute to the latest and last, who have dropped from our ranks during the past year. Their works live after them, but who shall take their places by our side?

"Consecration," a solo, was finely rendered by Mrs. Moultrie, and interesting papers were read on How Young People can be Trained for Missionary Work, by Miss Chase, of Santa Rosa; on The Importance of Literature in our Work, by Mrs. W. E. Smith; and on The Condition of the Women of Siam, by Mrs. Dr. Sturge, of Siam. A short but spirited discussion on A Higher Standard of Living, followed.

Mrs. Forsythe presented some methods of bringing the subject of Foreign Missions before the children of the Sabbath school.

Rev. Mr. Thompson, of Mexico, gave us a five minutes talk on that country.

A collection of \$36.00 was taken for The Literature Fund. With the benediction from Mr. Thompson, the meeting adjourned.

YOUNG LADIES PRESBYTERIAL SOCIETY.

At 8 o'clock the parlors of the church were filled with an audience eager to partake of the treat to be furnished them by the Young People's Presbyterian Society. Mrs. J. G. Chown presided. The choir gave as an opening anthem, "Behold What Manner of Love."

Miss Isabel Stewart read the report of the Society, showing that the young people were not at all behind their elders in energy, zeal and interesting methods of work. Miss Evelyn Browne read an able paper on Medical Missions, after which we were taken on a delightful tour "Around the World."

The fair girls who served as our pilots and chaperones on this voyage, and who gave abundant evidence of their fitness for the task assigned them, were as follows:

To the Nez Percés Indians, Miss Lindsley; to Japan, Miss Lathan; to

India, Miss Wright; to China, Miss Patterson; to Persia, Miss Garrette.

The trip was made still more enjoyable by the music from fresh, young voices that greeted us on our way.

A trio rendered in the Hawaiian tongue by three young ladies, several solos and a recitation, "The Famine Cry," was effectively given by Miss Hutchinson.

The meeting closed with the Doxology, and benediction by Rev. Albert Williams.

SECOND DAY'S PROCEEDINGS.

At 9:30 Friday morning at the Chinese church on Stockton street, a Consecration Meeting was held, presided over by Mrs. Forsythe, of Los Angeles.

At 10 o'clock began the hour of devotional exercises, conducted by Mrs. E. S. Cameron. The program for this day was the reading of reports, from Mrs. E. B. Cooper, Presbyterian Secretary of San Francisco; Mrs. Carey of San Jose; Mrs. Street, Cor. Sec. of the Board; Mrs. Condit, Foreign Cor. Sec.; Mrs. Wilder, Missionary at Sacramento; Miss Culbertson, Matron at the "Home;" Miss Houseworth, Teacher of the girls at the "Home;" Miss Baskin, Teacher of the Occidental School; Miss Cable, House to House Visitation. These reports were all interesting, some of them intensely so.

Officers of the Society were elected for the ensuing year, and the afternoon was principally devoted to the representation of the work of the different teachers—Miss Cable's little girls always so bright and interesting, Miss Baskin's sturdy, wide-awake boys, and the girls at the "Home" cheerful, happy and well-behaved. To many this was the most interesting part of the day's exercises. To all it is a marvel. When we hear those little atoms of heathen humanity, scarcely out of the cradle and still in "swaddling clothes," with their baby lips assert the everlasting truths on which our faith is founded, and lisp the same hymns and prayers that Christian mothers taught our childish lips to frame, can we doubt the coming of the time when "To the name of Jesus, every name shall bend?"

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God's Will.

Consider the utter desolation of our Master in the Garden of Olives; see how that dear Son asked consolation at his Father's hand, and, knowing that he willed not to give it him, endured it all in patience and tranquility, asking no more, but steadfastly and heroically carrying out the work of our redemption. When you have prayed that God will comfort you, if he does not will so to do, cease to ask it, but gird yourself up to work out your salvation on the cross, as though you were never to come down thence—never again to live in a clear, untroubled atmosphere. What would you have? We must speak with God amid the storm and the whirlwind; we must see him in the burning bush; and, in order to do this, we must indeed, like Moses, put our shoes from off our feet, and make a hearty abnegation of our will and affections.

Following Christ.

Those who would follow Christ in the work of saving souls, must fill up that which is behind his sufferings—sinful souls are scarcely saved by the score, to the sound of hymn singing and hallelujahs. In the Master's path of sacrifice must all his disciples walk. In their hearts and in their faces must come, if need be, the traces of the Gethsemane struggle, and they must not only submit, but learn to glory, in that they are counted worthy so to come into fellowship with their Divine Master in his agony for the salvation of sinful men. It is as true to-day as it was in the days of Jesus, that without the vicarious shedding of blood—blood of brain, blood of heart, blood of life,—there is no remission of sins.

God's Word Confirmed Once More.

The following is Capt. Conder's own summary of what we should know concerning the Hebrews had the Bible never been written at all:

1. The Hebrews were a people of common stock with the Semitic inhabitants of Mesopotamia, but separating from them at an early historic period.
2. They worshipped Jehovah at least as early as 900 B. C., and probably much earlier.
3. They possessed an art of monumental writing, and an alphabet of common origin with that of Phœnicia and Moab some centuries before 700 B. C., and possibly as early as 1500 B. C.
4. They were pastoral agriculturists, craftsmen, and traders. They possessed horses and chariots, flocks and herds, fenced cities and villages.
5. The Hebrew monarchs were attended by slaves and musicians, made use of ivory thrones, and had treasures of gold, silver, and precious stones, precious woods, and other articles of foreign origin. They defied at times even the Assyrian Kings,

and allied themselves with Egyptians and Babylonians.

6. The Hebrews had a non-Assyrian calendar, and thus, probably, some knowledge of astronomy.

7. It is probable that Hebrew literature was preserved in records written on papyrus and leather, but the knowledge of writing seems to have been confined to the scribes, and it was not extensively employed for sepulchral or other monumental purposes.

8. In civilization there is every reason to suppose the Hebrews equaled their immediate neighbors, the Phœnicians, although perhaps not attaining to the condition of the Egyptians.

9. They buried their dead in rocky tombs without embalming, and there is no monumental evidence that they expected any resurrection of the mortal body so buried.

10. Their art seems rather to have approached that of the early Babylonian age, their buildings being adorned with metals and woods, while there is no evidence of the general cultivation of sculpture among them.

The value of these results, as Captain Conder points out, lies chiefly in their refutation of the destructive school. It should be noted that these conclusions are in perfect accord with the picture of Hebrew society which may be drawn from the Book of Kings.—*Saturday Review*.

A Great Piece of Mechanism.

Another great clock has been added to the horological wonders of the world—a piece of mechanism that will vie with the elaborate marvel of Strasburg Cathedral and put the professional curiosity of Berne Tower into the shade. The latest efforts of the renowned Christian Martin of Villingen, in the Black Forest, is said, in its way, to surpass anything of the kind yet attempted. It is three and a half metres high, two and three-quarters broad, and shows the seconds, minutes, quarter-hours, hours, days, weeks, months, the four seasons, the years and leap years until the last second of the year 99,999 of the Christian era. Moreover, it tells on its face the correct time for various longitudes, together with the phases of the moon and a variety of useful information generally confined to the pages of an almanac. It also contains a vast number of working figures representing the life of man, the creed of Christendom, and the ancient pagan and Teutonic mythologies. Sixty separate and individualized statuettes strike the sixty minutes. Death is represented as in Holbein's famous dance, in the form of a skeleton. In another part appear the Twelve apostles, the Seven Ages of Man, modelled after the description of Shakespeare, the four seasons, the twelve signs of the Zodiac, and so on. During the night-time a watchman sallies forth and blows the hour upon his horn; while at sunrise the chanticler appears and crows lustily.

The cuckoo also calls; but only once a year—on the first day in Spring. Besides the figures there is a whole series of movable figures in enamel, exhibiting in succession the seven days of Creation and the fourteen Stations of the Cross. At a certain hour a little sacristan rings a bell in the spire, and kneels down and folds his hands, as if in prayer; and, above all, the musical works are said to have a sweet and delicious flutelike tone.

A Brahmin's Testimony.

A striking testimony, recently borne by a learned Brahmin, in the presence of two hundred Brahmins, official students and others, has just been published:

I have watched the missionaries and seen what they are. What have they come to this country for? What tempts them to leave their parents, friends and country, and come to this, to them unhealthy clime? Is it for gain and profit that they come? Some of us, country clerks in Government offices, receive larger salaries than they. Is it for an easy life? See how they work, and then tell me. Look at the missionary. He came here a few years ago, leaving all, and for our good! He was met with cold looks and suspicious glances.

He was not discouraged; he opened a dispensary, and we said, Let the pariahs (lowest caste people) take his medicine, we won't; but in the time of our sickness and our fear we were glad to go to him, and he welcomed us. We complained at first if he walked through our Brahmin streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come even into our inner apartments—and he came, and our wives and daughters now smile upon us in health! Has he made any money by it? Even the cost of the medicine he has given has not been returned to him. Now what is it that makes him do all this for us? *It is the Bible!* I have looked into it a good deal in different languages I chance to know—it is the same in all languages. The Bible! There is nothing to compare with it, in all our sacred books, for goodness, and purity, and holiness, and love, and for motives of action. Where did the English people get their intelligence and energy and cleverness and power? It is their Bible that gives it to them. And they now bring it to us and say, That is what raised us, take it and raise yourselves. They do not force it upon us, as did the Mohammedans with their Koran, but they bring it in love, and say, Look at it, read it, examine it, and see if it is not good.

The popular blood purifier, Hood's Sarsaparilla, is having a tremendous sale this season. Nearly everybody takes it. Try it yourself.

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MISS LIDA PHILLIPS, Sec., ... East Oakland

Japan.

Events crowd upon each other so rapidly in the transforming process now going on in Japan, that we can hardly keep pace with them. From various sources we glean the following:

Statistics published by the Japanese branch of the Evangelical Alliance at the beginning of the year 1886 reported 21 Protestant missionary societies engaged in work in Japan during the year 1885. Two or three others have been added during 1886. Of 110 male missionaries, 81 were American. Of 74 single ladies, 67 were American. America, therefore, seems to be capturing Japan, and this is as it should be. Only it may still be said, "What are these among so many?" There are seven treaty ports now open to foreigners, but missionaries, residing as employees of Japanese, generally in the capacity of school teachers, are found at eight other places. Their native preachers and teachers may go anywhere in the empire. Practically, therefore, the whole country is open. Of 165 organized churches in 1885, 57 were wholly and 101 partially self-supporting. Only seven were wholly dependent. It was found that the entire membership of the Protestant churches had in their contributions averaged \$2 each.

The most remarkable fact in the report is that from the close of 1883 to the close of 1885 the total membership has increased from 6,598 to 11,678, which is no less than 77 per cent. for the two years.

The more intelligent classes have become convinced that the promoters of Christianity are here with no bad designs toward their country but rather that they are seeking to advance its interests. In Kanazawa, where the newspapers once slandered and abused us, we now see favorable comments upon our work, and are often surprised at the fair representation of Christianity which is made to the public. It is therefore not all evil by any means which now reaches the people through public reports. To use a Japanese expression, the reputation of Christianity is good in the country generally; I mean of course among the intelligent, reading people. Wherever we go it is easy to find those who are

ready to listen to what we may say about our holy religion. The government prefers Christian men as teachers for their schools when desirous of employing foreigners for such positions. The Kanazawa Polytechnic School went without an instructor for a long time, waiting till such a man could be secured. Word came to us more than once from Toyama that the government would be very glad to employ a missionary as teacher in the schools of that city, and that it did not wish anybody else. They are willing to pay him fifty dollars a month, and he would not be hindered in doing all the missionary work he chose to do. The country seems open to the introduction of Christianity. Of course it must meet and contend with serious difficulties; but among these can no longer be counted government interference, or concerted action of the higher classes. Nor do we fear any radical backward movements in that country. Everything tends the other way; and, the government leading, the nation has gone too far toward western civilization to admit of retrograding. Our work and its results may, therefore, be looked upon with the satisfaction derived from feeling that they will be permanent.

James C. Hepburn, M.D., our veteran missionary in Japan, in a recent letter gives the following suggestive summary of facts with reference to that old-new empire:

There is really no prejudice against the gospel among the people; they seem to be only waiting to receive it and to have it explained to them. In the outward forms of civilization the country seems to be nearly abreast with most of the European states. The construction of railways and the education of women are at present the most engrossing subjects. The English language is now taught in all the middle or high schools in the country, by order of the government. It is also the court language, and the authoritative language in which the laws are written. The Roman letter is also gradually taking the place of the cumbersome Chinese characters. This country, indeed, seems destined to take a high rank amongst the nations. I thank God that I have been spared so long, and permitted to see all these changes.

Home Missions.

The Woman's Synodical Committee of Home Missions met in the editorial rooms of THE OCCIDENT, Wednesday afternoon, April 6th. Notwithstanding the rain, a goodly number were present, ladies from Oakland and San Rafael not having been deterred by ominous clouds.

Mrs. Billings, wife of Hon. Fred Billings, of Woodstock, Vermont, one of the early San Franciscans, was present, and gave an interesting account of the workings of missionary societies in her own church.

The secretary's and treasurer's re-

ports were read, also letters from Los Angeles and Alaska. The letter and report from Los Angeles showed that the ladies in that Presbytery had not been inactive during the past year, but that they are zealous in well doing.

Mrs. McFarland writes from the Hydah Mission, Howkan, Alaska, whither she has gone to establish a Home for the Hydah children.

She writes that she would very much like to have an organ for her school, as the hearts of such children are easily reached by music. Has any one a small organ they would like to give for that object? She writes to have it sent, if possible, by the steamer that leaves Portland in May, as it will go to Howkan, and another will not for a year. Will not some generous hearted person send an organ?

The Ladies' Home Missionary society of the First Church of Oakland, has just sent a six hundred pound bell to a mission church in Salt Lake city, at a cost of ninety dollars. Years ago it pealed forth its notes from St. Luke's Episcopal church, but when they concluded to move to a more aristocratic location, the bell was laid aside, fortunately for the recent donors and recipients, and on Easter morning it will send forth its notes over Salt Lake city, calling Apostate Mormons, as well as Gentiles, into the house of God. It originally cost several hundred dollars.

The Young Ladies Home Missionary society of the First Presbyterian church of San Francisco have money enough for a carpet, which will be purchased and sent on to the same church. The ladies of Los Angeles have given ninety dollars and eighteen cents toward purchasing a lot and building for a Spanish school in Los Angeles.

Thus in all parts of our State, ladies are at work for the less favored portions of our country, and the good that is being done by their efforts, cannot be over estimated.

The Monthly Concert Topic this month is Woman's Work; the text for the month, "The Lord giveth the Word: The women that publish the tidings are a great host."

We have received and forwarded since the last meeting the following amounts:

L. H. M. S., First church, Oakland, \$55.00; Y. L. H. M. S., First ch., Oakland, \$25.00; L. H. M. S., Howard ch., S. F., \$21.45; Gleaners, Westminster ch., Sacramento, \$15.00; L. H. M. S., Westminster ch., Sacramento, \$10.00; Loan's Society, Watsonville, \$5.00; Fidelia, M. S., Howard st. ch., \$6.15; L. H. M. S., First ch., S. F., \$6.55; Sabbath school, First ch., S. F., Birthday box, \$2.10; L. H. M. S., Westminster ch., S. F., \$13.00; Allis M. Band, Larkin st. ch., S. F., \$16.50; W. H. M. S., East Oakland, \$7.50; Gleaners, East Oakland, \$8.75; L. H. M. S., Santa Clara, \$10.00; Los Angeles Presbytery, \$100.02. Total, \$303.02. Received for Contingent fund from Mrs. Williams of Alameda, \$3.00.

Report of auxiliaries from Los Angeles Presbytery, since March, 1886:

Orange, \$36.52; Santa Monica, \$6.00; Anaheim, \$7.00; Santa Paula, \$2.50; Ventura, \$11.45; Arling-ton, \$62.95; Pasadena, \$24.23; Westminster, \$3.00; First ch., Los Angeles, \$47.71; Second ch., Los Angeles, \$23.68; Third ch., Los Angeles, \$13.00; Grand View, Los Angeles, \$22.78; Boyle Heights, \$1.62½; San Pedro, \$4.00; San Diego, \$30.00; Total, since March, 1886, \$296.64½. In treasury March 11th, 1886, \$28.20. Total, \$324.84½.

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Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon & Son, 305 King street, West Toronto, Canada.

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Our Churches.

WOODBRIDGE, CAL.—The Children's Missionary Societies in connection with the Presbyterian church gave us a fine entertainment on Wednesday evening, April 6th. A large and appreciative audience was present; all were delighted, and the proceeds amounted to \$50. All honor to our noble little girls
M. D. A. S.

HOWARD STREET, S. F.—Easter was observed in this church by appropriate services. The sermon by Dr. Spining from Matt. 27:62-66, was a clear portrayal of the evidence of the truth of the resurrection, and the impossibility of fraud in the matter. Immediately after the sermon, the Sabbath school held Easter service, which had been prepared with great care and was delightfully carried out, under the direction of the Superintendent, Mr. H. E. Bostwick. The whole of the school numbering 390, were seated in the large room, completely filling it. After the Scripture reading and prayer by the pastor, the responsive service called "Easter Angels," was rendered by the school. The recitations and selected readings being taken by the different classes, the music was rendered by the school exceedingly well. Several young men of the church accompanied the singers and organist with various musical instruments. The infant class, numbering about one hundred, sang their little Easter songs, greatly to the delight of all present. The whole service concluded by the school and congregation joining in the grand old hymn, "Coronation."

FIRST, LOS ANGELES, CAL.—On the first Sabbath of the month, the pastor, Rev. W. J. Chichester, conducted the quarterly communion services in this church, and, before the sermon, announced the names of seventy-three new members, who were publicly welcomed to Christian fellowship. Thirty-four of these were baptized according to the touching and impressive ceremony of the Presbyterian church—the candidates for baptism kneeling before the pulpit.

The communion services were unusually interesting, and nearly every one in the large audience seemed to participate in the sacrament.

Rev. Mr. Chichester's text was Ephesians iii: 16, 17: "That he would grant you according to the riches of his glory to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith." He began by saying that while in the Book of Acts the Apostle Paul seems to be always preaching, in the Epistles he seems to be always praying. And in this particular passage he is praying very earnestly, for it is a passage taken from one of the most sublime and comprehensive prayers in the whole Bible.

The persons for whom he is here praying are his Ephesian converts, and from what we can gather, his affection for them must have been very peculiar and exceptional.

1. He first prays that their hearts may be inhabited by Christ: "that Christ may dwell in your hearts by faith." And elsewhere he writes: "I live, yet not I, but Christ, liveth in me."

2. The next blessing that Paul asks for his Ephesian converts is their strengthening. "That he would grant

you according to the riches of his glory to be strengthened with his might." The church to-day has the strength of numbers and of intellect and of wealth and of organization, and what she needs is heart strength—strength in the inner man—for resistance, for service, for suffering. Paul asks that his converts may be strengthened; "that Christ may dwell in their hearts"—the word "that" being a causative particle and having the force of "in order that," and the inference is that in order to entertain the high and holy One, to receive into the soul the indwelling Lord, it is absolutely necessary that the temple of the soul be strengthened; that more power be imparted to every stone and pillar of it.

3. A third petition that Paul offers for these Ephesians is for their establishment. The most natural sequence to strength is stability, and therefore Paul prays that his friends may be "rooted and grounded in love." This establishment includes stability of opinion. When some one asked an aged saint what he thought of a certain great foundation truth of Christianity, his answer was: "Oh, that is on the shelf, asked and answered long ago." It means also stability of character. Some people you can trust as you can the Bank of England—great granite souls, that nothing can move.

4. Then Paul prays that his converts may have the knowledge of Christ's love. "That ye may be able to comprehend with all saints and to know the love of Christ." The wise skeptics tell us that we can't know, that we can't know God, that we can't know duty or destiny or heaven or hell; and, while a reverent agnosticism may have its place, there is one subject to which it don't apply, and that is the love of the precious Lord Christ.

5. The great crowning blessing that Paul asks for these Ephesians, is that they might be filled with the divine fullness.

Such a prayer gives us the sensation that is produced by looking down into some fathomless abyss, and causes us to start back aghast and confounded. Think of it. To be filled with God! To be filled with the fullness of God! To be filled with all the fullness of God! To be filled with God is to be filled with what fills God—with wisdom, power, holiness, justice, goodness and truth. And to be filled with these qualities in every possible direction in our understanding and will, and memory and imagination. And what can there be beyond this, and what can any of us desire or deplore—when once this blessing is attained. As Faber sings:

"Oh, little heart of mine, shall pain,
Or sorrow make thee moan?
When all this God is all for thee,
A Father all thine own!"

SAN RAFAEL, CAL.—We enjoyed a great privilege and pleasure on Sabbath the 3d inst., of being present at a communion season in the Presbyterian church of San Rafael. The house was well filled by a large, intelligent and attentive audience. The Rev. Arthur Crosby, pastor of the church, preached an able and highly practical sermon on Luke 22:42. "Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine, be done."

He most impressively held up before his audience, our Divine Master's example, not simply in the patient endurance of such sufferings as our Heavenly Father may see fit to lay upon us, but

in the widest and most thorough subordination of our wills to the will of God. This he presented as one of the most vital and unmistakable evidences of genuine discipleship. Many ways in which the majority of the professed followers of Christ fail to manifest a subjection of their own wills to that of God were incidentally set forth in passing. The discourse contained food for much thought and hinted at causes for anxious soul-searching on the part of every one who heard it.

Under the active ministry of Mr. Crosby, the church at San Rafael is in a growing and prosperous condition. The church edifice is always well filled with hearers when opened for Sabbath services. About twenty-five new names have been added to its roll of church members since last autumn. A flourishing, well-managed and faithfully taught Sabbath school of about 125 scholars gives good promise for the future. The church is free from that great incubus of so many churches—a debt. Systematic beneficence is cultivated among its members. The columns of the minutes of the General Assembly exhibit no mournful blanks in the column opposite its name, in regard to contributions to the Boards of the Assembly. The church members are also earnest in works of local benevolence and Christian love. Such a church deserves to be blest in the possession of so able and faithful a pastor as is Mr. Crosby, and he deserves to be blest in having so united a church and one so bound to him in strong affection. San Rafael is one of the loveliest spots in the great State of California. It is surrounded by hills now clothed in brightest green. Over and above them all, Mt. Tamalpais stands guard in grandeur.
Z.

SYNOD OF THE COLUMBIA.

The Presbyterian church of Lewiston, Idaho, is experiencing a season of refreshing. The pastor, Rev. Thomas M. Boyd, has conducted extra services for three weeks. Twenty-two have been received into the church, and others are ready to profess their faith. This church was organized in a community exceptionally indifferent and hard to reach, being the first evangelical church gathered in all that region. As usual, women have been the pastor's faithful helpers, and now after years of patient labor the harvest ripens. May it be abundant and continue long.

FIRST, PORTLAND, OR.—The Woman's Foreign Missionary Society connected with the First Presbyterian church of Portland, held its sixteenth annual meeting on Tuesday, March 8th. A large number of ladies were present. A report of this meeting was printed in your paper of March 23d. Enclosed is a copy of the resolutions, which were unanimously adopted, now forwarded for publication.

MARY K. LAMBERSON,
Secretary.

WHEREAS, By the resignation of the Rev. A. L. Lindsley, D.D., of the pastorate of the First Presbyterian church in this city to enter upon other duties in San Francisco, California, this society is deprived of its secretary, Mrs. Lindsley; and,

WHEREAS, Mrs. Lindsley was not only one of the original members of the society, but also that it was greatly owing to her influence that it was organized so early, and thus has the honor

of being the Pioneer Missionary Society upon this coast; and,

WHEREAS, Mrs. Lindsley has been the only secretary of this Society since its organization to the present time, a period of sixteen years—Therefore—

Resolved, That it is with sincere regret that we part with our friend and sister in Christ:

That this Society extends to her its grateful and affectionate recognition of her long and faithful service:

That we are glad to believe that her relations with this Synod will not necessarily be severed by the removal of our beloved pastor to another sphere of labor in California, and we rejoice in the assurance that, though separated now for a season, we are still linked together by the tie of "Kindred in Christ."

MARY H. HOLBROOK,
Secretary pro tem.

LA CAMAS, W. T.—St. John's Presbyterian church was a company of nineteen souls less than three months ago. It has now fifty-five names upon the roll. The spirit of God has been graciously poured out upon this whole community. For months there has been a quiet spirit of inquiry among the people. On the first Lord's day of October the great fruits of a precious harvest of souls were gathered into the kingdom. These were two daughters of Elder James Anderson. At our communion in February nine more were received. Last month the whole community was stirred by a short series of revival services, which was signally owned and blessed by God. All of the three other churches which have the use of one house of worship have been renewed. Over sixty persons professed conversion, of whom twenty-three sought admission in our Presbyterian fold. I had the great pleasure of baptizing sixteen persons at one time. It was a sight fit to make angels rejoice, to see those young people, most of them young men or boys just reaching into manhood, professing their purpose to follow the Lord Jesus all their days. Seven others on this occasion adopted the baptismal vows of their Christian parents, by confessing Jesus as their Savior and entering into public covenant to be the Lord's disciples. To-day five others were admitted. Three others have applied, and will probably be received by session at our next meeting. These accessions to our numbers will multiply our membership three-fold and there are others to follow.

Such a precious in-gathering, following the more than forty new members received into the other church (Vancouver), also under my pastorate, compels me to ask in prayerful earnestness can I care for all these new born souls, and mould them into proper shape for the future glory of God? I somewhat fear the reaction that will surely follow the earnest feeling that has been abroad in these congregations to which I have been called to minister, one noteworthy feature in connection with these revivals has been the household blessing. Whole families have been embraced in this work of the spirit. Here is a mother and her two bright manly sons. There is another and her three children, the fathers in both cases left out thus far but both of them moved and blessed. A father, mother and their only daughter professed conversion. All of the children of our two good faithful ruling elders, McMaster and Anderson. The Lord has signally hovered his covenant in these two families. A number

of young men without homes in this land, have found a common home in their Father's house. One keeper of a respectable (?) gambling establishment has abandoned his business at a considerable pecuniary loss. This is a prohibition town under our Local Option Law, so there were no rum-sellers to be converted. What shall we render unto the Lord for all his benefits? "Praise God from whom all blessings flow."

Yours in Him,
J. R. THOMPSON.

Notes From the Mission Field.

Our churches are sharing the great and general prosperity that characterizes Southern California.

The First Church of Los Angeles has been enlarged, and its full capacity is tested at each service. The Third church has also increased its seating capacity, and a Sabbath school room and pastor's study have been added to the building. This church is enjoying great prosperity, in a growing part of city.

Rev. C. S. Sprecher has been cordially received by the Second Church of Los Angeles. At a recent communion service thirty-eight members were received.

A new manse has been built in Colton. The writer enjoyed the hospitality of Mr. and Mrs. Wm. Donald in their new home. This growing church appreciates the ability and devotion of its pastor, and is very hopeful for the future.

Two Sabbaths were spent at Murieta, Wildomar and Elsinore, in San Diego county.

A communion service was held at Elsinore, and this church, organized one year ago, was strengthened by the addition of six members. One child was consecrated to God by baptism. Several more persons will soon unite with the church. These three points will be supplied with a missionary, who will be welcomed by many who are anxious to have the regular preaching of the gospel.

Redland, San Bernardino county, was visited, and services held in the school house. Bro. Wm. Donald of Colton will take this mission under his care and supply the people with regular services on Sabbath afternoon.

The church of San Bernardino is in a prosperous condition. Large congregations are in constant attendance. A unanimous call has been extended by the church to Rev. John Morrison, for whom, though still a single man, the church is about to build a manse. The prospect is that this excellent brother will have a queen to reign in the new home as soon as it may be prepared.

The new church in the El Cajon valley will be ready for dedication about May 1st. It is a beautiful and convenient building. Rev. J. Stern is building a home in this fertile valley, and will devote his time to mission work at some adjacent points in connection with this work in this church. It will be gratifying to all Presbyterians who believe in the permanent pastorate, to learn that calls have been extended to Rev. W. B. Noble, D.D., by the church of San Diego; to Rev. A. H. Carrier, D.D., by the church of Santa Barbara; to Rev. H. B. Gage, by the church of Arlington, and to Rev. John G. Fackler by the church of Santa Ana.

J. S. M.

A Congregational church of 35 members was organized in East Los Angeles, March 27th.

Religious News.

Dr. M. La Rue P. Thompson, whose name was once on the list of Presbyterian ministers, died in London on the 7th of March, and was buried a few days later in West Hampstead Cemetery, in the neighborhood of the great city. He was at one time pastor of the Arch Street Presbyterian church, Philadelphia, and afterwards of the Second Presbyterian Church, Cincinnati.

Rev. Charles Wadsworth, Jr., is to leave Philadelphia. He has accepted a call to a Congregational church in Worcester, Mass. The good people of the North Broad Street church, where he has been assistant to Dr. Harper, gave him a farewell reception, and expressed their feelings in generous and costly gifts.

The First church of Washington, Pa., which has stood as the strong representative of Presbyterianism in this important town for many years, has just dedicated a new chapel, with Sunday school rooms, very substantial, and adapted to the purpose for which it was built. The cost was over \$10,000.

The Presbyterian church in Pleasant Plains, N. Y., Rev. L. J. Lockwood, pastor, has received recently a bequest of \$3,000 from one of its elders, Nathaniel Lamoree.

The new Presbyterian church in Howard, Kansas, has been dedicated after the discharge of all indebtedness. Rev. Mr. Hewitt, of Wichita, preached the sermon, and Rev. W. C. McCune made the prayer of dedication.

Hon. and Rev. James B. Walker, a Congregational clergyman and author of the Philosophy of the Plan of Salvation, the Doctrine of the Holy Spirit, Living Questions, and other works, died at his residence in Wheaton Ill., March 5th, in his eighty-second year.

The Rev. W. J. Gill died lately in the Memorial Hospital, Orange, N. J. He was born in Belfast, Ireland, in 1819, and was graduated from Queen's College. In 1856 he came to this country. He accepted first the pastorate of the Presbyterian church in Des Moines, Iowa, where he remained until called to the Westminster church in Baltimore. Later he was called to Trinity Presbyterian church in Brooklyn, a new enterprise. He was a fine preacher and a hard worker in Christian enterprises.

Rev. Samuel C. Alexander has accepted the call to the churches of Millertown and Newport, Pa.

The Rev. T. E. Davis has resigned his field at Schaghticoke, N. Y., also the Rev. T. M. Rankin, D.D., of Richmond Springs, N. Y.

The church at Knoxboro, N. Y., has extended a unanimous call to the Rev. Thomas Dobbin of Morristown, N. Y.

The Rev. Frank W. Townsend has begun work as pastor of the Olivet church, Utica.

Mr. Joseph Hunt of Catasauqua, Pa., has presented through Dr. Ballard to Lafayette College the valuable telescope made a few years since in pursuance of the warm interest taken by Mr. Hunt in astronomical studies. The telescope is furnished with a Brashear mirror of silvered glass of something over eight inches diameter and focal distance of something over six feet. Its excellence may be inferred from the fact that under favorable conditions five of Saturn's moons are shown by it.

The *Christian* of London, says:—We are called to sympathize with our Protestant brethren in France. Two candidates have been nominated by them for the vacant Chair of Theology at Montauban. The government has revived a technicality, dead for thirty years, and appointed a young lady Professor of Philosophy. The Socialistic Radical party in France want to discredit and banish religion from the land. Nothing will meet the threatening danger but for the church to throw itself on Christ, and cease to appeal to Caesar.

The Presbyteries of Platt and Peoria have answered the overture on marriage, in the affirmative, and that on elder moderators, in the negative.

Rev. Charles H. Bruce has taken charge of the Fifth Church, Kansas City, Mo.

Through the earnest effort of Rev. G. S. Baskerville, pastor of the church at Town City, D. T., a burden of debt has been lifted and the church enters upon a new era of prosperity.

Rev. J. S. Boyd, who had charge of the Fifth Church in Minneapolis, Minn., has accepted a call to the pastorate of the church in Preston, Minn., and has been dismissed from the Presbytery of St. Paul to the Presbytery of Winona.

The marked number of changes taking place in the pulpits of Congregational churches in Boston and elsewhere, and the fact that the vacancies in nearly all instances are supplied by Presbyterian clergymen and ministers of other denominations, is beginning to excite attention and inquiry. The Union church, Boston, formerly under the care of Rev. Dr. Adams, is now supplied by Rev. Dr. Meredith, once a Methodist. So, also, the Congregational church in East Boston has a pastor once a Methodist. A Congregational church in New Bedford, has a pastor once a Free Will Baptist. Many other similar instances might be cited. There is evidently a screw loose somewhere; and, perhaps, a partial explanation may be found in such controversies as have of late been provoked by Andover.

Miss Catherine Lorillard Wolfe of New York City is dead. She was the wealthiest single lady in America, worth not less than \$20,000,000. She was very charitable during her life. She gave \$10,000 to the Young Ladies Seminary at Reno, Nev. Her will distributes large amounts to various charities of the Protestant Episcopal church.

Rev. Thomas R. Beecher, of Scranton, is called to the Presbyterian church of Norristown, Pa. Rev. A. Douglass, Carlile, a graduate of Park college and of the Theological Seminary at Allegheny, leaves Brockton, Mass., where he has preached in the Congregational church two years, and accepts a call to the oldest of the five Presbyterian churches in Easton, Pa., and suburbs; salary of \$2,200.

The Rev. J. Irving Campbell and Irving Maxwell, recent graduates of Lafayette College, are called respectively to Monroeton, Pa., and Oxford, N. J.

The new organization at Lansdown, Pa., having raised \$6,000, has been presented with a valuable half acre lot, and expect to erect a church edifice forthwith.

Rev. Alexander Alison of Hagerstown, Md., is called to the Alexander church, Pa.

International Convention.

The various Committees of Arrangements for the entertainment of the Twenty-seventh International Convention of the Young Men's Christian Associations are busy in their preparation, for the coming of this large and representative religious body. The Convention will be held in the First Congregational church and the first session will open on Wednesday, May 11th, at 10 o'clock. The Welcome Meeting will take place in the building on Tuesday evening, May 10th, and will be confined to delegates and those serving on the various committees of the local Association. All the sessions of the Convention at the church will be open free to the public. Sunday, May 8th, has been set apart by the State Committee as a day of special prayer throughout the State, and the Committee of Arrangements are endeavoring to have special services in the interest of the Association in the various churches of the city. The committee on entertainment are pushing their work in the churches, securing homes for the delegates. There should be no lack of interest in this direction and the hospitality of San Francisco should be sustained on this, as on all former occasions, and our homes and hearts should be thrown widely open to receive these Christian workers from various parts of the land. This probably will be the most representative religious body ever held west of the Rocky mountains.

Died.

CRAWFORD.—In Point Arena, Cal., March 15, 1887, B. T. McClure, a native of Indiana, in the 63d year of his age. He was a ruling elder in the Point Arena Presbyterian church from its beginning until his death.

Presbyterial Meetings.

The Presbytery of Benicia holds its regular spring meeting in Healdsburg, beginning April 21, 1887 at 7:30 P. M., with a sermon by Rev. James S. Todd, the retiring Moderator.

Each session should send an elder, the sessional records and the assessment of fifteen cents per member.

H. B. McBRIDE, S. C.

The Presbytery of Idaho will meet at Union, Oregon, on Thursday, April 21st, at 7:30 o'clock P. M. Sessional records for review, statistical reports and written narratives will be called for.

T. M. BOYD, S. C.

The Presbytery of San Francisco will hold its next Stated Meeting on the third Monday, the 18th, of April, at 7:30 P. M., in the First Presbyterian church of Oakland, and be opened with a sermon by Rev. John Bodin Thompson, D.D., the retiring Moderator. Sessional records should be presented for review. Statistical reports for the year ending April 1st, should be sent to the stated clerk. Narratives of the State of Religion should be sent to Rev. E. S. Chapman, D.D., 1264 12th Avenue, East Oakland, Cal.

FREDERIC E. SHEARER, S. C.



FOR
Billiousness,
Sick Headache,
Constipation,
Dyspepsia.

Now when the buds begin to show,
'Tis time for young and old to know
That Fevers, Lassitude and all
The ills of Indigestion's call
With every trouble, ache or pain,
That follows in the Billious train,
Will scatter, like the thieves of night,
Before a draught of SELTZER bright.

International Lesson.

Joseph and His Father.

Gen. 47:1-12

Lesson IV.

April 24, 1887.

GOLDEN TEXT.—"Honour thy father and mother; which is the first commandment with promise."—Eph 6:2.

BEFORE THE LESSON.

In our last lesson we learned of Joseph's invitation to his family to come and live in Egypt. He gave the brothers costly presents for themselves and especially for their father, and sent them to bring him down to Egypt. The old father could hardly believe his dear son was still alive, but when he found that he really was, he joyfully started to go to him. When Joseph heard he was coming he ordered out his fine carriage and went to meet his father. What a happy meeting that must have been! What joy for Jacob to find the son he thought dead a rich and honored man, glad to make happy the last days of his father! Our lesson shows the shepherds before Pharaoh.

LESSON NOTES.

Five of his brethren.—Five was a significant number among the Egyptians (43:34). **Presented them unto Pharaoh:** Probably at the royal residence in the city of Memphis. **What is your occupation:** A question which had been anticipated by Joseph (46:33). **Thy servants are shepherds:** Joseph had directed his brothers to state the truth (46:34), though shepherds were looked upon with contempt by the Egyptians. Their frank avowal commended them unto the king and secured for them the privilege they desired of dwelling in the land of Goshen, and kept them from intermixing with the Egyptians. **To sojourn:** It was not their intention to make Egypt their permanent dwelling-place. They did not know how long a sojourning was before them (15:13). **Pharaoh spake unto Joseph:** Making the favor to the brothers go through him, so that they received at his hands and not at the hands of the king. **In the best of the land:** The modern province of *Es-Shurkiyeh*, which very nearly corresponds to Goshen, is said to "bear the highest valuation and to yield the largest revenue" of any in Egypt. **Any able men:** Able to act as overseers of others.

II. JOSEPH'S FATHER BEFORE PHAROAH (vs. 7-10).—**Set him before Pharaoh:** In this statement is an indication of Jacobs being feeble and infirm. **Jacob blessed Pharaoh:** In grateful reponse to Pharaoh's gracious treatment of himself and all his house. Probably the blessing was pronounced with the conscious authority and dignity of a prophet. **How many are the days of the years of thy life:** Apparently called out by the venerable appearance of Jacob. **Few and evil:** "Few" as compared with his ancestors; "evil" because full of sorrow and trouble. Contrary to his expectation, he lived seventeen years longer, but even when his life (147 years) fell short

of Abraham's (175 years) and of Isaac's (180 years).

III. JOSEPH'S KIN IN GOSHEN (vs. 11, 12).—**Joseph placed his father and his brethren:** Locating them himself with painstaking care. **Nourished his father, and his brethren . . . with bread:** How often must the hearts of the brothers have been smitten with the thought of their treatment of him! **According to their families:** Literally as in the R. V. margin, "According to the number of their little ones." The supply furnished by him was entirely adequate to the wants of them all. They daily depended upon Joseph's bounty, just as, after we are forgiven, we daily depend upon the mercy of Christ our Elder Brother.

LESSON POINTS.

1. As Joseph was not ashamed to acknowledge his brethren, although they followed an occupation which was the butt of ridicule among the Egyptians; so we should never be ashamed to do right.

2. We should never utter an untruth for fear of being disgraced.

3. We should not be ashamed of a useful calling. It is better to be a faithful employe than an unsuccessful employer.

4. "Heirs of God and joint heirs with Jesus Christ" have a better inheritance than any earthly monarch. It is better to be Jacob than Pharaoh.

5. New creatures in Christ must suffer for their errors like those who are not Christians. A mistake made in youth often casts a dark shadow over the entire life of him who has repented and been forgiven.

SUGGESTIONS.

He . . . presented them unto Pharaoh, v. 2.—Though the second ruler in the kingdom, Joseph was not ashamed of his brothers in their poverty and in their lowly occupation. Conscious that as shepherds they would be an abomination in the sight of the Egyptians, yet he manfully owned them as brothers, and, at the risk of giving great offence, presented them unto the king. A true Christian, however high and noble his station, will not despise nor disown his poor relatives.

Few and evil have the days of the years of my life been, v. 9.—Outwardly Jacob's life had been one of great apparent prosperity. He had long been a powerful sheikh with a large retinue of servants, and with tribal authority and power; his wealth was as great as his power. Was this confession to Pharaoh a mere formal expression common in eastern salutations? Or, was there lingering in his mind a remembrance of his early sin of deception towards Esau, his brother, of the deception of Laban toward himself, and especially of the wicked deception of his sons which had brought Joseph to Egypt? It is not unlikely that the sin of his youth thus reproduced in successive periods of his life came up at that moment to give a tinge of sadness and of gloom to this answer to Pharaoh. It is no

an uncommon experience for the sins of youth to return in old age and fling a cloud of sadness over declining years. He who lays up treasures of grace and salvation may reasonably look for peace as he nears the end of this life, and glory as he begins the next. But he who has put aside the treasures of sinful doing and evil designs for his last days here need expect only sorrow in his old age and misery beyond the grave.

Joseph placed his father and his brethren . . . in the best of the land, v. 11.—The Egyptians owed their lives during this long famine to the wisdom and provident care of Joseph. They could well afford to share a little corner of the best of their land with his brothers in grateful recollection of what had been done for them. On the other hand it is an illustration of how the providence of God brings safety and prosperity to those who trust in him. They possess the best of the land; they are sometimes given prosperity in this world, and the best advantages for gathering a store of grace for the world to come. If they do not, well it will be their own fault. It was God's wise providence that brought the children of Israel into contact with Egypt that they might be possessed of all the wisdom of that country, and receive an education under the highest civilization then known, and thus be fitted to carry forward the work which God should appoint for them in the near future. How many people have been placed under similar training! how many there may be now under such training and preparation for some wonderful and marvelous progress which they are to achieve in God's kingdom! A portion of the African, of the Chinese, of the Indian, and of not a few other races in the world may have been under like training, and in the providence of God may be successfully used to accomplish his purposes in modern times. While the human agency may have meant evil, the divine agency may overrule and accomplish great good by events which seem to mar the history of civilization, and mark for the time a backward movement on the clock of human progress.

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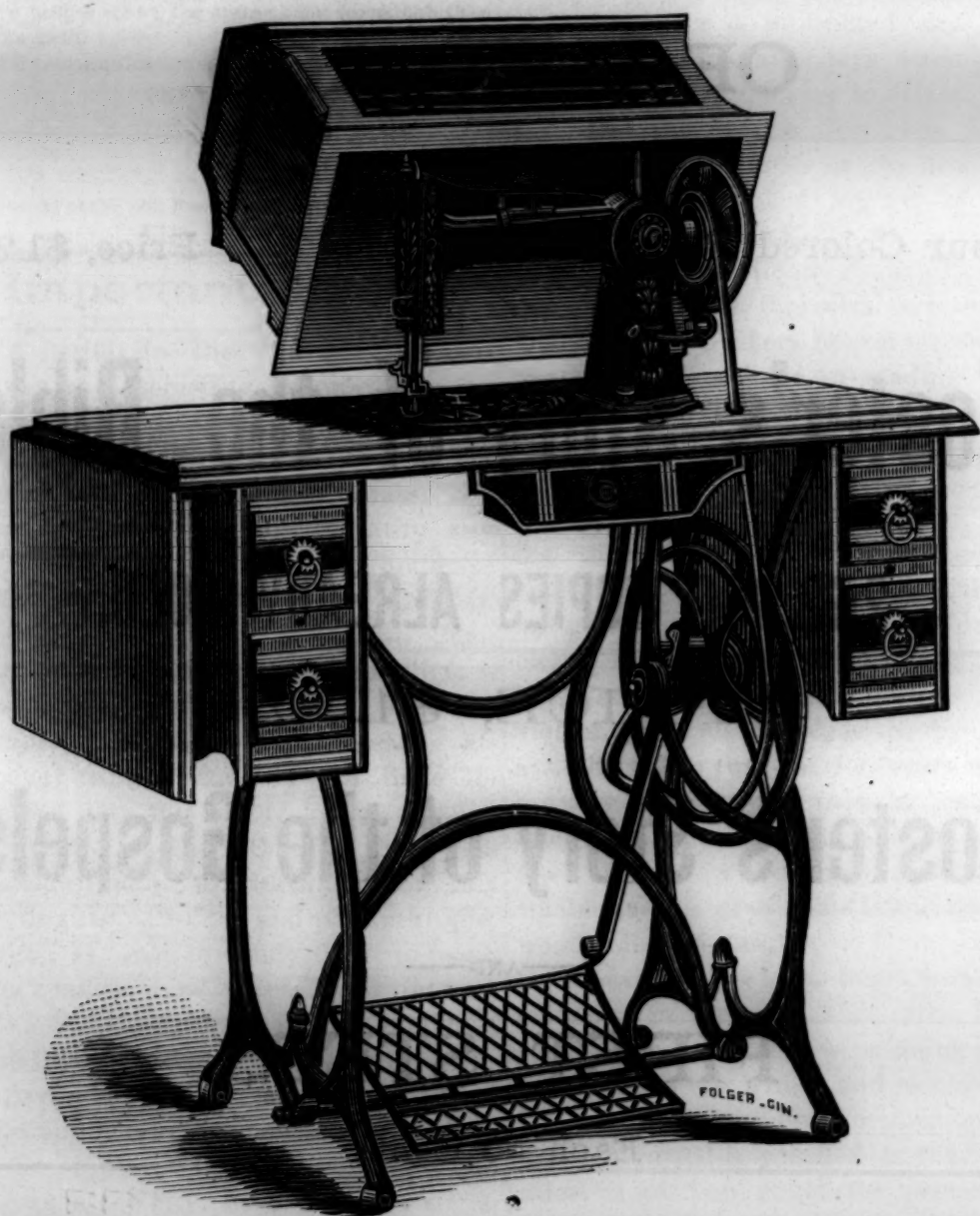
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News of the Week.

The schooner J. Eppinger was lost and the master, J. Caperson, the mate and two seamen were lost....The bark J. W. Seaver was wrecked near New Year's Point on Sunday last. She was owned by A. Crawford & Co., of this city and engaged for sixteen years in Tahiti and South Sea Island trade....The trustees of the Veteran's Home Association at Yountville, have voted to transfer their property to the United States, to be used as one of the national homes for disabled soldiers....The Connecticut Legislature has followed the Maine Legislature in passing a Ten-hour bill, which applies to women and children....Prohibition has been defeated in Michigan....An officer of the Salvation Army has been brought into court at Charlotte, North Carolina, for endeavoring to induce a handsome heiress to renounce home and fortune, marry a Captian and devote herself to the army....Robert T. Lincoln has proposed to donate the Abraham Lincoln homestead, at Springfield, Ill., to the State if it will keep the house and ground in repair. Lincoln's home should be as sacred a spot and as much of a shrine as Mount Vernon....Santa Rosa has a fast train connecting it with San Francisco. The time is two hours and twenty minutes....John J. Raymond the celebrated actor, died at Evansville, Ind., April 10th....The President has appointed Eugene Sample to be Governor of Washington Territory....The New York police are closing the saloons on Sunday. There is great excitement among the beer men....The Atchison, Topeka and Santa Fe Railroad Company has purchased the narrow gauge running from Port Harford to Los Alamos. This secures to them the Gaviota Pass....The Nihilists declare that the Czar will be assassinated before three months....The Anti-Coercion meeting in London was the largest ever held in the city. The attendants were estimated at from 50,000 to 150,000. Strong resolutions were adopted. Its influence on legislation remains to be seen....The International Company of Mexico has secured a tract of over 20,000,000 acres of land, covering the upper part of Lower California, from the Mexican Government, for the purpose of colonization. The company was incorporated by the Connecticut Legislature nearly two years ago, but has just got into working order....San Francisco dealers in wool have petitioned the Interstate Commissioners for relief. The commerce bill will cause them a loss of over \$1,000,000 a year....Ho Ah Heung, a Chinaman, murdered Mrs. Billou of St. John, Colusa county, last Friday evening, and shot William Weaver, a hired man, in the shoulder, and attempted to kill Misses Annie and Maud Billou. The deed was unprovoked. Mr. Billou was in San Francisco at the time endeavoring to secure the location of the new Normal school for Colusa. The chinaman has escaped. \$2,600 are offered for his arrest....A combination of conductors and breakmen on the Panhandle Railroad Company have stolen \$500,000 worth of freight.

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